

THE ORGANIC LAW OF THE GENERAL CONFERENCE.

Found: A Constitution.

PRESIDENT WILLIAM F. WAHREN

THE MOST INTERESTING DISCOVERY.

Thus far reported the present year is that of the Constitution of the General Conference of the Methodist Episcopal Church. In the Episcopal Address of 1888 the question was raised: "Have we a Constitution?" The General Conference of the same year, convinced that there was need for a more accurate determination of the organic law of the body, appointed an able Commission of seventeen experts to consider the subject with care and to report to the General Conference of 1892. After four years of study and fraternal deliberation, the Commission presented at Omaha their carefully-drawn and unanimously adopted definition of what in their judgment constituted the written Constitution of the General Conference, only to see it aside and adopt an extemporized substitute.

This surely was a surprising outcome. It was not destitute of a certain aspect of ludicrousness, particularly as this live, law-making body which did not know what or where its constitution was, was at this same session celebrating with its more than two millions of constituents the centennial of its origin.

What was the trouble? Why was it that the strong, intelligent and experienced men who led the General Conference could not place themselves in agreement with the no less strong, intelligent and experienced men who led the Commission? Two reasons alone explain the problem. The first is that the General Conference leaders had not studied the subject as thoroughly as had the members of the Commission. The second is that both the General Conference and the Commission applied to the total jurisdiction of the church categories not sufficiently complex to fit the reality and also terms that needed a sharper definition. Could the report of the Commission have been given to the church for study a few months before the session of the Conference, a more satisfactory issue would probably have been reached.

The Fundamental Mistake

of the Commission and of both General Conferences was in assuming that the whole body of our ecclesiastical laws could be distributed into two parts and be brought under the two categories of "statutory" and "constitutional," each term being taken in a narrow and absolutely uniform sense. They overlooked the important fact that some of the most fundamental portions of the organic law of a body may be found outside its written constitution, and this without being by any possibility classifiable with the statutory legislation of the body as that term is commonly understood.

Let me illustrate, selecting one out of a thousand equally pertinent examples. The corporation known as the Trustees of Boston University has a charter given by the commonwealth of Massachusetts. All the powers, rights and privileges of the corporation are derived from this act of incorporation. Without it the body would have no legal corporate existence. But besides the charter the corporation has a written constitution, and this contains many important provisions not found in the charter. Then, appended to the articles of the constitution are certain by-laws adopted at the same time, and by nature and intent regulative of the constitutional functions and rights of the body. No one of these can be altered except in accordance with an amendment process specified in the instrument. The organic law of Boston University, therefore, is found partly in a charter, which can be changed only in concurrence with the legislature; partly in a written constitution, which can be changed only in a form consistent with the charter and in the manner legally prescribed in the constitution; and partly in by-laws, regulative of constitutional action, which in turn can be changed only in a form consistent with both charter and constitution and only in a manner prescribed in the final by-law—an amendment-restriction unlike the one attached to the "Articles" of the constitution. Now with the organic law of the corporation expressed in such a form as this—and our General Missionary Society affords an equally good illustration—it would plainly be unclear and confusing to say that everything not inconsistent with the "constitution" was constitutional. A vote in violation of an article of the "constitution" would indeed be unconstitutional, but equally unconstitutional in the legal sense would be any vote violative of a charter-provision or any violative of a by-law provision, however consistent with the so-styled constitution the vote might be.

The failure of all our ecclesiastical jurists and editors and General Conference debaters to distinguish between the charter, the constitution, and the by-laws of the General Conference, has been complete. In all discussions touching the organic law of the governing body of the church the resulting confusion has been truly deplorable. That the practical mistakes of the General Conferences have not been far more numerous and grave than they have, is a wonder. Let us hope that the studies and discussions incident to the preparation of a re-shaped written constitution for the consideration of the next General Conference may put an end to some of the confusion that has prevailed upon this subject.

For the purposes of the present discussion it may suffice to point out two or three

Widely-prevalent Misconceptions.

One of these is that a constitution is necessarily a written instrument. This is a total mistake. No man ever yet saw or handled the real Constitution of the United States. That which we have read and studied is only a written or printed transcript of something that would exist in all its force today had every existing copy crumbled to ashes yesterday. The written and printed copies are only the documentary evidence of the fundamental spiritual covenant of individuals and States on which the nation is vitally built and administered.

Again, any covenant, written or unwritten, that fixes the name, membership, purposes and powers of a society; the officers and the mode of their election; the time, place, and quorum for the transaction of the business of the society, has the nature and force of a constitution and is the constitution of said society, whether it calls itself such or not. It is, therefore, a misconception to suppose that nothing can be a constitution unless it bears the name, and is expressed in a particular literary form.

Again, a prescribed process for effecting changes is not essential to a veritable constitution. "We have all seen men who claimed that the General Conference had no other constitution than the six Restrictive Rules, and the reason they gave for this view was that these alone were protected from the law-making and law-amending power of the General Conference. The Episcopal Address of 1888 well answers so fallacious a reasoning. A present constitution is a present constitution whether it provide for future modifications or not. Conceivably it might remain in full force, unchanged, a thousand years. Nor in case a method for introducing changes is provided, need it necessarily apply to all parts and provisions of the covenant alike. It may expressly apply to the name, or to the statement of purposes, or to as many or few of the provisions of the covenant as its originators choose. Even greater variety is possible. Different amendment processes may be prescribed for different parts, and parts unmentioned may even be trusted to the discretion of the society acting according to ordinary processes. All these provisions, or lack of provisions, are questions which prudent and far-sighted originators of constitutions should carefully consider; but they neither make nor unmake what is without them already a constitution.

Again, there is a radical difference between a constitution created by a self-constituted body for its own government and the constitution of a body which derives its being and powers and functions from a different body. The former is a constitution in the popular American sense. The latter is a charter in the ordinary American sense. It would greatly facilitate an understanding of our organic law if this distinction of terms could be everywhere maintained. From 1792 to 1808 the General Conference acted under a constitution; from 1812 onward it has worked under a charter. The action of the General Conference of 1808 created a new and special corporation for the discharge of a trust. The legal creators of this trust were the assembled ministers of the Methodist Episcopal Church who had traveled four years. They alone possessed legitimate authority to make the necessary and expedient administrative rules and regulations for the Methodist Episcopal Church. Because of the impracticability of regularly meeting to do this, they by a solemn and public deed of trust transferred their just powers to a representative corporation then and there authorized—the Delegated General Conference. They prescribed the manner in which this corporation should be constituted, conferred upon it ample powers, and put upon it six special charter-restrictions which could not be relaxed save by a process requiring an initiative and prior action on the part of seven other bodies—the Annual Conferences—which by this provision became perpetual associate trustees for the purpose and in the respect indicated. After executing this charter, or trust-deed, the original body disbanded to meet in like charter-giving capacity no more forever.

In the foregoing exposition I think all parties will agree. The Delegated General Conference is certainly not a self-constituted body with a self-elaborated constitution. Its primal organic law is a charter conveying large, yet guarded and defined, grants of power for the purpose of carrying out a trust. At the beginning, its only written constitution was that contained in the terms of its charter.

Weak Point

In this new corporation was that its members were not given a fixed and more or less permanent tenure of office. Had the charter stated that each member of the Delegated General Conference should be elected for twelve years, or for eight years, or even for four years, and that he should hold office until his successor was elected, the General Conference would have been something very different in our history. The work of the body would have had a far greater coherence and consistency than it has had. In the absence of any legal determination of membership-tenure in the charter, the old convention idea was carried over into the new order, and soon by a kind of common law it came to be understood that the General Conference, instead of being a perpetually living corporation for the execution of a perpetual trust, was merely a quadrennial convention to meet a quadrennial need. Accordingly through forty-seven of ev-

ery forty-eight months the church has no supreme governing body, and even in an emergency would have to stop to create one, in accordance with the provisions of an ancient charter. A permanently constituted General Conference, with such standing organs as our Episcopacy, the General Missionary and Book Committees, and the Church Boards, with its stated quadrennial session, with the possibility of a special session to meet any emergency in any quadrennium—this would have been a power. Possibly it would have been attended with some dangers that we have now escaped, but in any case it would have given us a legislative and judicial development far more coherent and organically mediated than our history now presents. As things now are and have been, each General Conference has a life of from twenty to thirty days only. Each such life is separated by a period of forty-seven months from every other. No action of one General Conference legally binds another. No General Conference can project itself forward into the next, or secure the return of a single one of its members. As a natural consequence, all legislation is spasmodic and of precarious duration. All judicial deliverances are pronounced by ever freshly constituted courts—courts that have absolutely no precedents of their own, and that are to have less than thirty days of history. The wonder is not that we find here and there inconsistentencies in the legislative and interpretative doings of twenty-one Delegated General Conferences of this sort—it is rather that we find any fruitful and harmonious development of legal ideas and principles from quadrennium to quadrennium.

We have found, then, that which in its relation to the General Conference corresponds to the charter part of the organic law of Boston University. But, as we saw, the complete organic law of the University is not included in its charter, some of it being found in the articles of its written constitution, and some in the appended by-laws regulative of constitutional functions and rights. Has now the General Conference in like manner

Any Legal Provisions or Requirements

of the nature and force of constitutional law, yet not found in its charter? A slight examination shows that it has. Thus in '58, Discipline of 1888, the provision fixing the qualifications of lay delegates is clearly of the nature and force of constitutional law. The same is equally true of the provisions found in '61: "The ministerial and lay delegates shall deliberate and vote together as one body; but they shall vote separately whenever separate vote shall be demanded by one-third of either order, and in such cases the concurrent vote of both orders shall be necessary to complete an action." These and sundry other provisions are not and never were parts of the charter; yet had they been, they would have been no more sacredly binding or fundamental or organic than they now are. Their relation to charter-requirements is precisely analogous to that of constitution-requirements to charter-requirements in the organic law of Boston University. A vote forced through the General Conference in defiance of the legal right of the members to call for a vote by orders would be as unconstitutional as would a vote violating the Fifth Restrictive Rule.

From the present point of view the right of our Annual Conferences to send reserve delegates, and the right of the General Conference to seat these, and to make their voting legal, becomes interesting. The charter gave no such rights to either body. The legality of such a system was challenged at the very first Delegated General Conference, that of 1812. After a debate our New England reserve delegates were admitted and the principle thus countenanced, but the rights involved have never been authoritatively formulated and established in the shape of a constitutional article or even in that of a permanent by-law regulative of constitutional functions. This illustrates the fact before referred to in this paper, that organic law may exist apart from written instruments, and even the further fact that the existence of a written organic law governing a body must not be interpreted as of necessity including all rights and duties of the body.

If asked to name any of the legal provisions of our Book of Discipline which might appropriately be regarded as by-laws regulative of constitutional functions and rights, I would mention as one that relative to the rights of transferred preachers given in the foot-note appended to '55. Another is that enacted the same year relative to the rights of local preachers in the election of lay delegates. Could we call the foot-note attached to '58 another, we could in that way obtain within the territory of organic law a shadowy and distant, yet possibly valuable, recognition of our "common-law" provision for the rights of the Conferences to reserve-delegate representation.

At the close of so long a paper it is not practicable to take up for discussion the bearings of the foregoing upon the question of the powers of the General Conference in constitutional legislation and definition. For the present it must suffice to notice that if our above-given analysis and exposition are correct, most that has hitherto been written and spoken upon the subject is based upon such confusion of thought as to be of little value. Another clear

It is interesting to note that the first man to propose the creation of the Delegated General Conference, Joseph Lee, the apostle of New England Methodism, contemplated annual sessions and possibly a twelve-months' tenure of office for the delegates. Thus in Bishop Abbot's journal, under date of July 7, 1811, we read: "This day Brother Joseph Lee put a paper into my hands proposing an election of not less than two nor more than four preachers from each Conference to form a General Conference in Baltimore, December, 1792, to be held annually."

inference is that Bishop Merrill was wiser and keener-sighted than the late General Conference, and that the action of the Conference on the first part of the report of the Commission was a blunder. Fortunately the judicial interpretation of the Conference of '92 need not stand for all time; and if the Conference of '96 shall consider the decision of the present year to have been erroneous, it will have unquestioned authority to reverse it. It is to be hoped, however, that no great number of General Conferences will devote themselves to the voting up and down of definitions of their own organic law, before studying that law itself in some comprehensive and statesman-like fashion.

Boston University.

THE OLD SATAN AT CAMP-MEETING.

DOES the devil go to camp-meeting? Not in his old style. How do I know? I try to keep my eyes and ears open. It was his work that helped make the old camp-meeting. He was present in power, and the battle was a reality. To fight him and defeat his purposes kept the presiding elder, the preachers, the laymen, the laywomen, and the policemen on the alert all through the meeting. He used to ride on the grounds in a hay-rigging or an ox-cart and announce his coming by the sound of fish-horns, hoarse laughs, cat-calls, and even fire-arms. Now he rides to the station in a parlor car and comes on the grounds in a tally-ho or after a well-matched pair and sits with the saints instead of the sinners. He was once a Calvinist and preached to such, or a wicked Universalist who had tried to kick the bottom out of an old-fashioned hell, but now he has swallowed the Discipline and keeps and breaks it with our "best people." He used to tremble at the appeals to sinners or during the altar services, but today he gets over the difficulty by raising his hand for prayers and singing "happy day" with the gay young people who congratulate him on his conversion.

He sometimes inspired a theme in the old-fashioned days, but he shows his modern hand in sometimes suggesting a sermon that makes everybody feel good and yet hurts nobody.

He sits back in the pavilion or under the shade of a friendly tree and laughs as the preacher airs himself and his rhetoric and sound theology, and then goes forward and weeps with that poor fellow who gets converted at every camp-meeting and backslides before he gets home. It is all so decent and orderly that no one can be offended, and "formality" is the modern camp-meeting devil's watchword. "We cannot expect to see the same work as in the olden times," says one preacher to another; and as soon as Satan hears it, he feels safe to leave the services long enough to go bathing in the surf or lake with the children of pious parents.

He has discovered that the majority of the attendants hope the altar services will be interrupted by the dinner-bell, and that the tent meetings will be shortened to give ample time for sociability. His predecessor used to come in the form of infidelity and argue with the brainy preachers and laymen whenever he could get an opportunity, but this more modern demon can give the latest information from the sporting column of the sensational dailies, and distract from interest in the meetings by the thoughts he suggests. If it comes to discussion, he is a modern agitator and informs his listener that Christ's Gospel can only be preached by the newism which he is now advocating. He is pleased to see how quickly any crankiness is frowned upon, and notes with pleasure an old sermon which a popular preacher has used on many occasions and which has not improved with age, for it has the same inaccuracies and inconsistencies of its first delivery.

While Satan has kept up with the modern progress, he is delighted to find that many of the faithful are dealing with him and his work as if his methods at the meeting were the same as fifty years ago. He remembers that the Methodists have made camp-meetings a success, and that other denominations have in later years attempted imitations. It is gratifying to the Evil One to see that in some places the "weak imitations" have affected our services not for the better. As with the master so with the followers. The hardened sinners are not within the sound of the preaching. They no longer make themselves disagreeable to the camp-meeting, for to them there is not now much "fun" there.

Satan is not as antiquated an individual as we have been wont to believe. While his age ranks him among the ancients, his league with modern arts and methods has enabled him to keep ahead of the times. While he has adapted himself to his modern environment, it is the height of folly to forget that he is a reality. With all his refinement and adaptability he is Satan still. Wherever the camp-meeting amounts to much, you will find him present. If we go determined to do anything, he will endeavor to get ahead of us.

PAUL PENNIMAN.

THE STILL HOUR.

Thoroughness.

If we were to write a book of Lamentations, one chapter would be devoted to enlarging on the doleful fact that there is a large lack of thoroughness in many Christians with respect to several vital things concerning their character and conduct. It cannot be denied that there is much superficiality in the average Christian. Surface work is seen on every hand. While it is true that, if a man be regenerated, a deep and radical work has been accomplished in his heart, yet this is really but the mere beginning of what needs to be done, in order to the realization

of that thoroughness which the Gospel contemplates. Let it be noted that the word "thorough" is full of mighty significance. It primarily means "passing through," or "to the end." So, we may say that thoroughness means "thoroughness." And this is the very opposite of superficiality. Hence, when we say that a person is "thoroughly converted," we mean, if we understand the term, that he is converted throughout. But, as a matter of fact, is he? It is quite doubtful. The work is but just begun. The power of divine grace is lodged in the convert's heart, but it requires some time for it to work through his whole being. No one is, or can be, thoroughly converted in one day. He may be radically changed, because the radical part of his nature is changed; but it by no means follows that he is converted all through. It requires time and means to accomplish this. But the great trouble is, many young Christians neglect to use the right means whereby they may be converted clear through. They seem to think that a simple change of heart is enough; but it is not more than half enough. They need a great deal more of "thoroughness," of the power of the truth, the love of Christ, and the temper of consecration.

Shining Teachers.

In Daniel 12: 3 we read: "They that be wise shall shine as the brightness of the firmament." A marginal note renders the word "wise" as meaning "teachers." Hence, the sentence may be made to read thus: "They that be teachers shall shine," etc. But we are not allowed to infer from this that all teachers shine with anything like a holy glory. It is only such teachers as are righteous, and that lead others in the ways of godly righteousness. They may not shine with the brilliancy of great native talents. They may not flash brightly with the elegance of literary education and mental culture. In these respects they may seem dim in the eyes of the world. But with hearts which are cultured by the Holy Spirit, and with minds which are stored with "the excellency of the knowledge of Christ Jesus," they may be able to "teach transgressors" God's ways to the world, albeit many worldlings may not discern their shining qualities. But they are not to shine for the admiration and applause of curiosity seekers. Indeed, they have no desire to flaunt their brightness before the gaze of those who worship brilliancy. There is a gentle and unaffected modesty in such "teachers." And the beauty of their shining consists largely in their being unconscious of the fact that they do shine. It would dim the brightness of their shining were they to seek to attract attention to it. Hence, those who think they shine the least, shine the most. Oh, toiling and trembling teacher in the Sabbath-school, if you be turning souls to righteousness by your instructions and manner of life, you are a shining teacher! Toi on, till you shall shine in the glory of heaven!

Worship God.

When the Apostle John, on Patmos, was having a talk with an angel, he prostrated himself before the angel to worship him, but was promptly rebuffed for the act and was told to "worship God." It seems singular that such a clear-headed and well-instructed man as was John, should have fallen into so grave a blunder as he did. Had he been as impetuous as Peter used to be, it would not be half so surprising. But John had always appeared to be of a calm and conservative temperament, and hence very slow to indulge in anything like fanaticism. This temporary aberration seems to have been caused by an excessive admiration of that fascinating angel. But he learned anew a most wholesome lesson. He was reminded that God alone is the object of true worship. It is not enough that we worship purity. That angel was pure; but he was not divine. He was not a sinner, but it was a sin to worship him. John was a good man. He had even been inspired to write very important parts of the Bible. And yet, after having been a beloved and faithful servant of God for many years, he was tempted, far away from other human beings, to worship an angel instead of God! And he actually got down on his knees before that angel! Dear John! Is it possible that you should do such a thing as that? And did you not tell us this unpleasant story of your life as a warning to us? Did you not send this erratic episode down the ages that we might profit by it, and never allow ourselves to worship any one, however good he might be, except God Himself? And what shall we say of those Christians who worship their good pastors? What word shall we speak to those who so worship a pastor that, when he leaves them for another field, they refuse to support his successor, and will not even go to hear him preach? We say this: "Worship God, and not man!" Get rid of your man-worshipping spirit at once! Sin not thus against your God!

MICHIGAN LETTER.

"N'IMPORTE."

PERHAPS a letter from this Peninsular State may be of interest to New England readers. We are a people here somewhat by ourselves. The Great Lakes cut us off in part from the outside world. Methodism is strong in Michigan, far ahead of any other denomination. We have 80,000 people, with two of the largest Conferences in our connection. Each sends delegates to the General Conference at Omaha—a solid for the admission of women, with one exception. Our Michigan Advocate has a circulation of 18,000 in the State, and has just declared its annual dividend to the Conference claimants of the two patronizing Conferences, this year \$3,600.

It is not necessary for me to say that the Michigan Advocate is popular with us. Its circulation of 18,000 within the limited territory of a single State proves it. Although its editor, Dr. Potts, cannot bear the sound of human voice, yet he somehow learns what the Methodists of Michigan need, and he supplies it to their utmost satisfaction. As a preacher he is in demand for church dedications, camp-meetings, and other special occasions, and is very popular with the people. He was leader of the Michigan delegation at the last General Conference.

Just at this time the camp-meetings of Michigan are beginning. At this writing the meeting in Bay View is in session. These meetings seem to be more popular in the Michigan Conference than in Detroit. Within the bounds of Michigan Conference almost every district has a camp-meeting—nine in all will be held this summer; while in Detroit but one or two are thus far advertised. In nearly all of these camp-meetings the doctrine of holiness is placed prominently at the front. That at Eton Rapids is, by announcement, a special "holiness camp-meeting," and because of it the doctrine of the higher Christian life has had greater attention in Michigan during the past few years than ever before. More preachers profess it and definitely preach it, and more people live it than ever before. Methodism in Michigan is certainly not on the down grade of spirituality. It is on the up-grade, and to the summer camp-meetings this fact is largely due. Dr. S. A. Kean, of Cincinnati, is announced to lead in the meetings this year at Bay View and Eton Rapids.

Considerable interest just now attaches to a new camp meeting and assembly enterprise just started on the shore of Lake Michigan near Muskegon. A wealthy man of that city has given \$13,000 cash, and the city itself \$5,000 more, together with a beautiful park overlooking the lake, and here a Chautauque Assembly is to be held from year to year, beginning with next season. This year it is to be a great camp meeting under the direction of the presiding elder of the Grand Rapids District, within whose bounds the park is situated. Indeed, said presiding elder, Rev. W. I. Cogshall by name, is president of the Assembly Association, and he is vigorously pushing the whole enterprise; and that is an assurance of its success. This camp-meeting, which is now widely advertised, is to have such lights as Bishops Newman, Hurst, and Taylor, Chaplain McCabe, Drs. Hartzell, Bolton, Potts, Fiske, and E. W. S. Hammond, each of whom is to preach a sermon on successive days at the 10 o'clock hour, while the remaining services of each day are to be conducted by the preachers of the district under the direction of the presiding elder.

Bishop Bowman is to be heard at several camp meetings in Michigan this summer, including Albion, Coldwater, Crystal Springs and Reed City.

The Bay View Chautauque Assembly is now just about beginning on its elaborate program—this year the most elaborate in its history, and scarcely second to Chautauque itself. John M. Hall, esq., of Flint, has been the leading spirit of this movement for several years, and has demonstrated his ability to make a Northern Michigan summer resort a feast of bright things furnished by a brilliant corte of fat men and women specialists gathered from far and near. The delightful climate of Little Traverse Bay, the panacea for hay fever sufferers, together with the splendid Assembly program, make Bay View a most popular resort for Michigan people; and not Michigan people only, but people from many other less favored States as well.

Albion College, under the patronage of the two Conferences here, is in a very flourishing condition. It has just closed the best year in its history. Its general president, Dr. Fiske, is smiling all the time over the year's record. And well he may! The college has had the largest attendance, and has just graduated the largest class, of any year in its history. About \$80,000 were added to its endowment this year, \$20,000 of which was the gift of Senator McMillan for the erection of a new science hall. Ground has lately been broken for the erection of a gymnasium which will be completed during this vacation. Some changes have been made in the faculty, occasioned by the departure of two of its last year's professors to other fields of labor. Prof. Taylor, who for fourteen years has occupied the chair of history, resigned to accept the chair of assistant professor of political economy in our university at Ann Arbor; and Prof. Dick, of the chair of English, has gone to the presidency of a Methodist college in Missouri. Prof. D. B. Waldo, an alumnus of Albion a few years ago, and a post-graduate of Harvard, has been elected to take the chair vacated by Prof. Taylor. Who takes Prof. Dick's place, is not yet announced.

The Commencement address this year was delivered by Dr. A. Coke Smith, of the M. E. Church, South, and is spoken of as one of the finest ever delivered in Albion. The honorary degree of doctor in divinity was conferred on Rev. James Vanning, a successful pastor and church builder of the Detroit Conference.

Mr. Vanning is Doctor enough, for on the same day that Albion did it, it was done also by some other college somewhere in Ohio or Indiana. But everybody says he deserves it all. He has just finished a fine new church building at Ypsilanti, which was dedicated a few weeks ago by Dr. Ives, who raised money enough to cover all indebtedness. This adds another splendid structure to the several fine churches which have recently been built by Michigan Methodists.

One of our bright and scholarly young pastors has gone to London for special study, he having been selected by Hunt & Eaton to

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write one or two of the Old Testament series of the Wheldon's Commentaries. This is Dr. C. M. Coburn, whose researches in Egyptology have given him favorable standing among the scholars in that particular field.

Another of our bright young men has been called away from us to the pastorate of an important church in Denver—Rev. C. B. Spencer, Ph. D., pastor of one of our churches in Detroit. Another, it is said, has been invited to transfer to an important church west of the Mississippi, with a salary of \$5,000 and parsonage. It is understood that he will remain in Michigan.

The action of the General Conference in fixing an episcopal residence in Detroit gives great satisfaction to Methodists throughout our State; and the announcement that Bishop Nindes has chosen Detroit as his residence, fills all our people with delight. Bishop Nindes was formerly a pastor in Detroit, and will be at home in Michigan. Preparations are already making for a reception to be given him on his arrival next October. Both Conferences will unite in giving most cordial greetings. As this is the first time that a bishop has ever come to live with us, the reception of Bishop Nindes will be an occasion of great interest to Michigan Methodists.

There are but two months left of this Conference year, but so far we hear of very little gossip concerning changes at the coming Conference session, to be held by Bishop Fowler. Many changes were made last fall, and but few changes among the most prominent changes are now anticipated. But we know not what the Conference day may bring forth!

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The Family.

HEAVEN, O LORD, I CANNOT LOSE!

Now summer finds her perfect prime!
Sweet blows the wind from western clime;
On every flower red roses climb;
The meadows sleep in mingled balm;
Nor stream, nor bank the way-side by,
But lilies float and daisies throng;
Nor space of blue and sunny sky
That is not clothed with glowing song.
O flowery morn! O tureful eve!
My soul! my soul you cannot lose!
Bring the ripe fruit, the garnered sheaves,
The cringing snows on plain and hill,
Alike to me, fall frosts and dews;
But heaven, O Lord, I cannot lose!

Warm hands, O Lord, are clasped in mine;
Fond hearts my mirth or mourning share;
And, over hope's horizon line,
The future dawns, serenely fair.
Yet still, though fervent vows I make,
I know the rapture will not stay;
Some wind of grief or doubt will rise
And turn my ray sky to gray.
I shall awake in rainy morn,
To find my heart left lone and drear;
Thus, half in sadness, half in scorn,
I let my life burn on as dead.

Though friends grow cold or fond love woe;
But heaven, O Lord, I cannot lose!
In golden hours the angel Peace
Comes down and broods me with her wings;
I gain from sorrow sweet release;
I make me with the dust and dew;
When shapes of guilt and gloom arise
And far the radiant angel flies,
My soul is lost in mournful sighs,
My wine of triumph left but dry;
In vain for me her pinions shine,
And pure, celestial days begin;
Earth's passion flowers I must twine,
Nor hold one heavenly life in;
Ah! is it good or ill I choose?
But heaven, O Lord, I cannot lose!

So wait I. Every day I die!
With flush and fragrance born of June,
I know shall more than I desire;
Where summer morn nor sun nor moon.
And every bud, on lowly stem,
Which mock the crimson flames and fall,
In fullest flower I yet shall see
High blooming by the Jasper walls.
Nay, every sin that dims my days,
And wild regrets that veil the sun,
Shall fade before the dazzling rays,
And my long glory be begun!
Let the years come to bliss or bane;
Yet heaven, O Lord, I cannot lose!

—Edna Dean Proctor.

IT LIETH LOW.

There's a grave upon the hillside,
Low it lieth, lieth low,
In the golden summer sunshine,
When the autumn wind doth blow,
In the springtime bloom and promise,
In the winter's falling snow,
There it lieth, lieth low,
Ah, my heart it acheth so,
When I stand beside its grave,
By the grave that lieth low!

Yet when'er away I wander
From that grave that lieth low,
When in farthest lands I rove,
Where the roses deck the bow,
And the flowers bloom eternal,
And the skies their bluest show,
Yet my heart it acheth so,
For the grave that lieth low,
Pain unrest to stray or wander
From that grave that lieth low!

Even though dear ones cluster round me,
When afar away I go,
Comes the longing, oh, the longing
For the grave that lieth low,
Comes the fear lest death might smite me,
Brimming o'er the cup of woe,
Lest I may not be below,
Tangled ivy, myrtles, grasses,
By the grave that lieth low!
Ah, my heart it acheth so!

Close beside it, ah! beside it,
By that grave that lieth low,
Let me lie at length to slumber—
Slumber that we all shall know,
Where he lies, the brave and tender,
Autumn winds the leaves doth strow,
On that grave that lieth low,
Ah, my heart it acheth so!

But, if ever blessed spirit
Life of light and joy may sow,
Then he knows that joy forever,
He whose form I still do know,
With the saints in God's high heaven,
Radiant in love's overflow,
Oh, my heart will thrill with rapture
Once again his love to know,
My poor heart that acheth so,
From that grave that lieth low!

—ANNA OLCOCK CORNELL, in *Christian Register*.

THOUGHTS FOR THE THOUGHTFUL.

I see not but that my road to heaven lieth
through this very valley. —John Bunyan.

O Lord, who art as a shadow of a great
Rock in a weary land, who beholdest Thy
weak creatures weary of labor, weary of
pleasure, weary of hope deferred, weary of
self, in Thine abiding love, and Thine
unfailing tenderness, bring us, I pray Thee,
unto Thy rest! —Christina G. Rossetti.

"This 'ere old Bible—why, it's jest like
yer mother—ye rove and ramble and cut up
round the world without her a spell, and
mebbe think the old woman ain't so fashion-
able as some; but when sickness and sorrow
comes, why, there ain't nuthin' else to go back
to. Is there now?" —Harriet Beecher Stowe.

To know God, to love Him altogether;
to live in the light of His countenance; to
be satisfied with a little in some directions,
because in others we have so much; to receive
all things hopefully, because they are from
Him; to take the peace of resting in His good-
ness; to desire all the day long, "Oh, that
my heart were as Thy heart, and that whole-
ly!"—these are open to us. —John Hamilton
Thorne.

When from the world of men, one whom our chief
And constant care it is to shield from woe,
In sudden forth alone, to bend him low
Beneath the sword of grief and anguish grim,
What time we helpless stand to grant relief,
Or fend the stroke: then is it that we know
The bitter tang of loss, the torture slow
Of pang that, borne for self, would be brief.

But were less dim with blinding tears our eyes,
We should behold in grief no painful guest,
In sable robes of ruthlessness arrayed,
But e'en a sovereign who, right royal-wise,
Fair favor shows to him above the rest,
Ennobling him by this—his brother's death.

—Julie M. Lippmann.

The unresting floods move by Him also;
the sea is His, and He made it. I seem
myself more in His hand than ever when I
drift in that immensity where power is almost
tangible, and I can feel the liftings and fall-
ings with which, as if I were a child in arms,
He tends me. If I go down to the depths,
He will go with me, and I need not be
at the land whither I went, with the face I
waited for shining suddenly upon me. What
if He say to me, "Thou shalt not cross this
Jordan?" It will be that He shall bear me
over into the other Canaan and into the bet-
ter promise. —Mrs. A. D. T. Whitney.

These are three of the trees, then, Wisdom,
Wealth and Decency, behind which we hide
and lose the visibility of the Lord. Good, all
of them, sprung from holy soil, but sufficient
either to hide from us the face of the
Almighty God when He is upon one side of
them and we upon the other. In this way
civilization, the first begotten and well-
beloved child of Christianity, stands with
poultard drawn to thrust into the bosom of
its own mother. . . . The Great Lord save our
civilization and save us from the power
our civilization; keep us where we can see
His face and hear His voice in spite of the
trees! But, at any rate, the Lord save our
race and save our country, more trees or

fewer; fill the air with His presence, shoot
rays of light through the leaves and between
the blossoms, our eye look steadily into His
eye, and we, the tenants of the garden, walk
overmore in obedient and loving fellowship
with the blessed Lord of the garden! —Dr. C.
H. Parkhurst (New York).

It will be well for you to bear in mind that
our Gospel is as multifarious as the myriad-
faced aspects of human life. In order to be
efficient, it must be spoken so that every man
will "hear it in that tongue in which he was
born;" that is to say, it must be stated in
terms of that inner speech which is not the
same in any two men. The preacher is only
the interpreter. He takes the words of God,
and "targums" them to men. He must do
this so that neither their sanctity nor the
meaning be missed. He must "speak with
tongues." To do this he must know men and
love them. He must know his own age and
love it. He must believe in it. He must be
quick to detect the motions of the Spirit of
God in the movements of society, and be able
to interpret the voices which the Spirit is
striving to utter. . . . The Spirit of Christ
is as protean as its life, for "the Spirit is
life." This is why it is safe against all as-
saults of its opponents. They cannot find
it. When the crowd would cast Jesus down
from the rock, and so make an end of Him,
He always passes away out of their midst.
But it is only to reappear again to some other
man or group of men. —Dr. S. D. McCon-
nell, in "Sons of God."

SEED SOWING.

MRS. MARY D. WELLCOME.

"Sow beside all waters."

I DO not purpose to write a dissertation
on the sowing of rye, wheat and barley,
or "wild oats," for the benefit of the farm-
ers; they know far more about seed sowing
than I do. Neither do I purpose to give di-
rections to the amateur horticulturist, as to
how to sow and grow successfully the flower
seeds which embellish her garden. It is of
quite another kind of seed sowing I shall
write, and that which is far more important;
for the seed to which I refer brings forth
fruit unto eternal life. I do write many arti-
cles on the sowing of flower-seeds and the
culture of plants, and I find that what I back
up by personal experience is the most accept-
able and most useful, so I will adopt this
method on this occasion.

The seed is the word spoken by laymen or
ministers on the road, by the fireside, from
the pulpit, anywhere there is found an ear to
hear. It may be in the form of a simple
sentence, a word of testimony, a reproof, an
entreaty, a word of warning, a prayer, a
song, or a sermon. It may be sown by a
leaflet enclosed in a letter, or a tract handed
to some one. There are a multitude of ways
one may find available for seed sowing if
there is a purpose to sow. "In the morning
sow thy seed, and in the evening withhold
not thine hand, for thou knowest not which
shall prosper, this or that, or whether they
shall be alike good." "Sow beside all
waters." "He that goeth forth weeping,
bearing precious seed, shall doubtless return
with joy, bringing his sheaves with him."

In the winter of 1840 I was converted.
The following winter I was deeply convicted for
sanctification. I had the clear witness of jus-
tification, but I saw that I needed a more
perfect cleansing from depravity and a
greater preparation for service; for, from the
first, I realized that I was not only a daugh-
ter of the Lord, but also a servant to work
for Him. I was naturally very timid, shrink-
ing from notice, and this hampered me. I
wanted a blessing that would give me courage
to confess Christ and win souls. I knew but
very little about the doctrine of entire sanc-
tification; it was not talked about, written
about and preached as it has been for the
past thirty years, and I was a youthful disci-
ple. The Holy Spirit, however, led my teach-
able heart right along step by step, without
any human instructor, until, after a much
clearer discovery of inward depravity and a
much deeper conviction than at the first, I
received the endowment of power from on
high.

This greatly stimulated my desire to work
for souls. There was such a love for souls,
such a yearning for their salvation, that I not
only conversed personally with those I knew,
but on the boat, on the car, or when riding
in a carriage, I would devise some way to
lead the conversation in a direction where I
could drop a seed-truth. I did not abrupt-
ly nor discourteously broach the subject; if
one repels in that way, it defeats all good.
"He that winneth souls is wise." To win re-
quires the wisdom of the Spirit, and love
will make itself felt. Personal conversation
is a power for good if the heart be full of the
sweet, gentle Spirit of God. The expression
of our countenance, the tones of our voice,
the courtesy of our manner, will draw even
hard hearts to a respectful attention.

The writer was living for a few months in
the city of B. Whenever I went to the post-
office or stores I had to pass a rum-shop. One
day the Lord bade me go and talk with its
proprietor. I rebelled. Were I well known
in town it might do, for then my entering
such a place would not be misjudged; but,
a stranger to nearly every one, my reputation
was at stake. The Lord would not, however,
accept my plea; go I must, or disobey will-
fully. I could not do that, so I went. I told
the man my errand—to have some conversa-
tion with him. He invited me into the sitting-
room back of his shop. He showed by his
bloated form and ruddy face that he was a
liberal patron at his own counter. I was
treated with gentlemanly courtesy while I
faithfully yet lovingly pleaded with him to
regard to his unholy traffic and on behalf of
his own soul. He told me he had once been a
member of the Baptist Church, but had for-
saken the Lord and gone far away from the
right path. He invited me to go up-stairs
and see his sick wife, which I did. On leav-
ing, he thanked me for my interest and in-
vited me to call again. I did so, and had
another very satisfactory talk with him. Not
long afterward we left town. Nearly a year
passed, and I revisited the place for a few
hours. As I was passing along the street in
the vicinity of the rum-shop, I heard my name
called. Looking around I saw a man running
towards me. I stopped and he approached
me, holding out his hand for a clasp. Seeing
no token of recognition, he asked—
"Do you not know me?"

"No, sir, I do not."

"Why, I am Mr. L. . . ."

Was it possible that this pale-faced man was
that bloated and ruddy rum-seller? What a
marvelous change had come over him physi-
cally! But when he told me the good story
of the inward change, I no longer wondered
at the outward. He had given up the traffic
and the use of rum; he had confessed his sins
to God and the church he had abandoned,
and been received back by both! How glad
he was to see me! He had longed, he said,
to tell me all about it. Was I sorry now that I
had obeyed the Master and humbled myself to
be the bearer of His message to this wanderer
from His fold? He wanted me to go and talk
with his wife. I went, and she testified to the
great change that had been wrought in her
husband. "He is a Christian," she said; and
in answer to my entreaties that she too become
a Christian, she gave me encouragement. Mr.
L. became an active worker in the church,
and when the call came for men to enlist, he
went to the war, from which he returned to
die long after. I heard that he died in the
Lord. I shall be just as glad to see him
on the other shore as if he had not been
saved from a rum-shop.

One other case I will relate. A large ship
had been launched and was about to sail for
a foreign port. A visitor had expressed a de-
sire to go over the ship, and we went on
board. The captain politely took us over it,
conversing very pleasantly meanwhile. As
we were leaving, I took the captain by the
hand and thanked him for his courtesy,
wished him a successful voyage, and then
added: "And now, Captain R., if you will
only take the Lord Jesus Christ for your
Pilot, He will guide you safely to the
heavenly port." That was all—a simple
seed dropped.

I think it was about two years after that I
was attending a camp-meeting at F—. One
day a man greeted me and shook hands very
cordially, while his face beamed with glad-
ness. I told him I did not recognize him.
"Well, do you remember going on board a
new ship and after looking it over saying to
the captain, after wishing him a prosperous
voyage, 'Now if you will take the Lord Jesus
for your Pilot, He will guide you safely into
the heavenly port?'"

"Yes, I do now remember the circumstance,
but I had forgotten it."
"Well, I am Captain R., and your
words never left me; I did take the Lord
Jesus for my Pilot, and He has saved me. I
have wanted to see you and tell you of the
effect of your words."

A happier Christian I never saw. The joy
was bubbling up continually like a living
spring and overflowing in shouts of gladness
—not very demonstrative, but they had the
true ring. He enjoyed his religion; that every
one could see by his bright, happy counte-
nance and warm testimony for Jesus. He
commended the grace of God to others.
Since coming on the ground he had heard of
the "second blessing" as something more to
be sought and attained—something greater,
higher, richer—and he was seeking it. He
too went to the heavenly port only a year or
two later on.

The camp-meeting is a grand place for
personal effort. More hearts are reached and
influenced, I believe, in this way than from
the pulpit. A few words addressed to an in-
dividual will very soon gauge their state and
enable one to know whether it is best to con-
tinue the conversation or not. Some are so
ceremonious they think it would be very im-
polite to address a stranger without a preli-
minary introduction. Away with such
foolish notions! Those who make up the
congregation at camp-meeting expect to be
talked to about their souls, and many desire
it. If we find that we have met a brother or
a sister, how pleasant is the response of heart
to heart! Frequently even they need a help-
ful word. At the last Poland camp-meeting
I spoke a word to a lady clad in the garments
of widowhood. The few words she uttered
in response to my greeting led me to take a
seat by her side, and she opened her heart
freely. She had felt so despondent since
coming on the ground that she thought of
leaving that day. She was persuaded instead
to remain and make a full consecration of
herself to the Lord. She did so, and stayed
till the close. Several times we heard her
glad testimony of the great blessing that had
come to her. "The Lord guided you to me,"
she said. Well, for that we always prayed—
to be directed to the right ones and given
wisdom to speak to them aright.

A young lady from Boston was addressed,
an entire stranger. She seemed interested,
and encouraged a lengthy conversation. She
was a member of the Congregational Church,
and was spending her vacation in a neighbor-
ing town, so had come to the camp-meeting.
In a letter received from her last winter she
referred to our interview. She said she was
under a severe trial at that time, and my
words were a great help to her. She believed
the Lord directed me to her, and she had felt
that she ought to write and thank me. She
did not tell me at the time of any trouble, but
that spirit, whose aid I always seek, had led
me to say the right words for her case.

It is very encouraging to know that our la-
bor is not in vain in the Lord, and He permits
us to have now and then the tokens; yet it
is not often, perhaps, that we see the fruit,
but the Lord knows all of the results of our
seed sowing and will give due reward.
One thought more: Recently an agent for
a nursery called. We had a religious conversa-
tion; he was a Christian man, and he re-
lated an incident that he had never forgot-
ten. It was years ago when he was a young
man. He was on a train. A man sat alone
in the seat before him whose appearance con-
veyed the impression that he was a minister.
At a station another man entered, who, on
seeing the one before him, greeted him very
cordially as an acquaintance. "You here?"
What the good word? "The Word was made
flesh and dwelt among us; that is the
good word," was the reply. Those words
sank deep into the heart of this young man,
and had been a power for good ever since.
"They never knew," he said, "their effect
on one to whom they were not spoken." Both
of the gentlemen were ministers, and
instead of discoursing on politics or some
other worldly topic, they talked of the
things pertaining to the kingdom of Christ.
The agent said he thought it was important
that Christians everywhere should be known
by their conversation. "Out of the abun-
dance of the heart the mouth speaketh,"
Little did the minister think, as he so aptly
answered the inquiry of his brother minister,
that he had dropped a seed into the heart of
the young man behind him that would ger-
minate and bear lasting fruit.

Shall we meet our Lord with our arras la-

den with sheaves, or will our empty hands
tell the story of an unfaithful servant?

Yarmouth, Maine.

ABOUT WOMEN.

—Miss Harriet Hosmer has received some val-
uable portraits of Isabella of Spain, which have
been because of their value in the completion of her
Isabella statue.

—One chapter of the order of "King's Daugh-
ters" is known as the "Non-Go" Circle. It works
to restrain self, and its greedy desires and longings.
It would not be amiss to have chapters of this
kind among older persons, and quite a number
among men," comments the *Presbyterian*.

—Miss Florence Baigrie is making her influ-
ence felt in the way of reform since her return to
England from this country. She is agitating a move-
ment to do away with artificial barriers to the em-
ployment of women, and to equalize the wages of
men and women.

—Miss Olive Schreiner, author of the "Story
of an African Farm," has bright blue eyes and a most
direct way of looking at her listeners. She has re-
ceived, it is said, but \$60 for the above-mentioned
story, but it brought her what some believe will be a
lasting place in literary circles.

—Mrs. Phoebe Taber Willets, of Keston, Long
Island, has been for some years a practical social
reformer. She has a fine herd of Guernsey cattle, and
some excellent trotting stock, bred under her own
supervision. Starting at first with butter-making,
she turned her attention to the breeding and raising
of cows. The result of her labors is one of the
finest herds on Long Island, and first-class butter,
bringing 30 cents per pound.

The Instructive Nursing Association, orga-
nized a little more than a year ago by some twenty-
five leading women of Kansas, "lends a hand" in
the homes of the struggling and in cases of ex-
igency. A trained nurse is in the employ of the Asso-
ciation, who comes from one home to another, staying
an hour, more or less, setting things to rights, giving
assistance and suggestions. About one thousand
dollars in money and many dollars' worth of sup-
plies have been donated to the Association and dis-
posed by its members where most needed.

AUGUST STAY-AT-HOMES.

How large is the army of stay-at-homes in
August! Detachments of this army you find
everywhere. Up in the top of a big warehouse,
so lonely and echoing at night, you find a jan-
itor's family camped out, while the watchmen in soli-
tary stores are the sentinels of this army. In streets
of residences you will find one vast, uninter-
rupted encampment where everybody seems to be a fixture
for August. There are weary mothers tied down to
heart-aches, or worn fathers creeping off with their
limbs to factory, foundry, forge. An August
stay-at-home may be the editor whose office is hun-
gry for "copy," the minister who saw the bottom of
his purse ere August days dawned, the poor book-
keeper who spent his surplus when his child was
sick in spring. In the slums, what an acreage of
human snoring and snoring behind brick walls
that may seem as hopelessly high as those bounds
confronting Satan in Paradise Lost, "high reaching
to the horrid roof!"

In August what a vast number of sick folks
any place of great size will hold! To these the month
will mean only a fight with pain, perhaps death,
behind their trenchments of pillow and mattress.
These cases are immovable, but of well folks how
many would take an outing if they only had an op-
portunity. Include, too, the convalescent. The rich-
er half of society must help the poorer half to sum-
mer change. Invest in a lot of sunshine and pure air
and green grass and shady nooks for your neighbor.

Society must run its summer machinery as to
give a change of rest to the largest possible num-
ber. Employers of all kinds must not forget their
employees. Churches must interpret pastor as mean-
ing also the pastorate, and give the minister's wife
an outing. Husbands must think of their wives and
wives not overlook their husbands, and mutually
plan for one another's comfort.

Sunday-schools must remember the poor lambs of
the flock and give them a chance to browse outside of
city limits. The whole community must plan gen-
erously. Encourage the Saturday half-holiday that
gives six hours of sweet, pure country air to lungs
cramped by the city air.
We cannot help the varied movements to get all
that is possible of the slams into the country. Aim
at the most good, despite the least. A one-day
picnic may be paradise to some poor boy, physically
and spiritually. He will get a broader idea of God's
works than just a yellow star high above the narrow
old court-yard, or a white snow-fall falling on his
jacket sleeve in winter. The poor boy's friend,
though, will get a blessing. The doing of good means
the getting of good. Let us help one another, and
more than ever this August. May it bring the ben-
ediction of the hoary mountains and the blue sea to
city workers, and the moon will shine and fail to bring
also a blessing to those helping poor folks get there.—
Sunday School Journal.

Little Folks.

A SUCCESSFUL EXPERIMENT.

BERT looked up from the book whose
pages had absorbed every thought for
the last hour to see Robert with elbows on
the table and chin supported by two big, bony
palms, staring at a blot on the much-used
cover originally designed as a decoration to their
study table.

"What is it, old fellow, headache or does
genius burn?" he asked, throwing his history
one side and stretching his long arms above his
head.

"Genius," said Rob, decidedly. "See
here, Bert, what did you think when the little
mother was helping us make out that list of
camp supplies tonight?"

"Think? Why, lots of things. Thought
the little mother was a brick—no hurt to
think slang if you keep it to yourself—and I
thought—well, I thought it was jolly to have
a mother that entered into your fun just like
a boy and didn't say, 'It's a mystery to me
what satisfaction boys find in going camping,
unless it is making all the trouble they
can to other folks,' like—"

"Well, never mind the like; that's about
what I thought, but after I came up here I
got to thinking how she learned so much
about camping and tramping and all that,
and I remembered the stories she used to tell
us of the jolly times she and father had when
they went off to the mountains on their vaca-
tions."

"Yes, I remember; she hasn't spoken of
them lately and I'd almost forgotten. She
used to wear rubber boots and enjoy fishing
and tramping and canoe voyages just as well
as he did."

"It set me to wondering if she wouldn't en-
joy that kind of thing just as much now, and
to thinking what a tiresome, humdrum life
she had anyway, and how awfully selfish we
fellows were to go off and leave her here for
six weeks or two months."

"Well, but I don't see—we can't very
well drop out now—the party is all made
up."

"The Foster boys would be glad to take
one place. You know they were only left
out because they expected to go off with their
father."

"The little mother wouldn't let us stay—
she knows you need it and I want it—"
"But if we drop out of this party and go

somewhere by ourselves and take her along?"
said Robert, eagerly scanning Bert's face to
see how the proposition struck him.

"Why, yes," said Bert, slowly, "that
would do if you are sure she'll go."

"She'll go if she is sure we want her. I
tell you, Bert, she needs it more than you or I
do. I never thought till lately what a grind
her life must be compared with old times,
when there was plenty of money and father
was here."

"The money is one trouble; can we make it
stretch? Suppose we get some sort of work
to do and send her off to the seashore for a
regular out-and-out good time."

"She wouldn't like it half so well as going
somewhere with us, and I believe we can get
all the fun and the good of an outing with-
out going so far or letting it cost so much.

At any rate, we can take the money and di-
vide it by three, instead of by two, and make
our plans accordingly."

"Yes," said the "little mother," laughing
and blushing almost like a girl as she looked
down at the pale dressmaker who was "hang-
ing" the skirt of her dark blue flannel dress,
"I'm really going into the woods with my
boys, and I'm as excited over it as if I were
only sixteen myself. They planned it all
themselves, bless 'em, and wouldn't take any
excuses. I thought at first I would just wear
some old gown that I could afford to spoil,
but then I remembered how it always please
them to have me look trim and pretty, and I
have decided to have a neat outing suit, see-
ing I should save its cost by not needing any
summer dresses. Be sure you get it short
enough."

"You're a happy woman," said the dress-
maker, with a faint little sigh.
"I ought to be; I'm a blessed one in spite
of it."—She did not say in spite of what, but
the dressmaker knew very well she was
thinking of the loss that had once seemed too
heavy to bear.

She sat down again to her machine, but
Mrs. Hamilton's eyes followed her thought-
fully.

"Jennie," she said, suddenly, "why can't
you come too? It would make a new woman
of you to live out doors for a month."

The dressmaker's face brightened with
pleasure at the kindness of the suggestion.
"Thank you for thinking of it," she said,
in a tremulous voice, "but it would be impos-
sible. Happiness to me means a chance
to work, not time for holidays, and I am so
fortunate as to have work engaged for all
summer. That is unusual because the people
I work for nearly all go away for the sum-
mer, but this year I have three large house-
keeping orders of white goods to do while
they are gone. I like that, because there is
no fitting or planning, and I can take my
time with it."

"Then, Jennie," said Mrs. Hamilton, with
a sudden inspiration, "bring your work and
stay here while we are gone. Here's this big,
old-fashioned house and the trees and the
garden and the hammock—you could find
some friend to come with you, I suppose."

"O Mrs. Hamilton," said the dressmaker,
with dilated eyes, "do you really mean it?
It would be like heaven. If you knew what
those hot little rooms are in a July day, and
—Mrs. Hamilton—there are six of us that
have almost forgotten how the country
looks!"

"You shall all come," said Mrs. Hamilton,
impulsively. "It will add double delight to
our outing to know that somebody is enjoy-
ing the flowers and the comforts here."

"If you would let us rent the house for
July and August?"

"I couldn't think of it. Nothing would
induce me to rent my dear old home, but to
have my friends in it, that will be much
better than closing it up. I leave it in your
care, you'll care for it as if it belonged to the
king."

"Why, so it does, and so do we all, only
sometimes we are too much in a hurry to stop
and ask what He wants us to do with His
property."

"There is one of the girls I'm afraid will
not come unless she can pay. She's foolish,
I know, but she is that way about every-
thing."

"Well, then, I'll tell you—you shall pay
five dollars apiece for the house, and you
shall be my treasurer. And I want you to
use that money in bringing people out here
for a day or two with babies, or children,
or anybody you like—use it just as you
please for those who need it most, only don't
make it a burden to yourselves."

Mrs. Hamilton saw the tears dropping on
the white fingers that were so skillfully shaping
the work, and like a wise little woman hurried
away to busy herself in another room.

"You look just like a girl," said Bert, sur-
veying his mother with admiring eyes. "Look
at her, Rob, you never'd guess she had a gray
hair under that hat."

The Sunday School.

THIRD QUARTER. LESSON VII.
Sunday, August 14.

Acts 5: 1-11.

REV. W. O. HOLWAY, U. S. N.
ANANIAS AND SAPPHIRA.

I. Preliminary.

1. GOLDEN TEXT: "Be not deceived; God is not mocked: for whatsoever a man sows, that shall he also reap" (Gal. 6: 7).
2. DATE: A. D. 36 to 32; an uncertain period after Pentecost.
3. PLACE: Jerusalem.
4. CONNECTION: The practical brotherly love of the early church, and the parallel character of it in the case of Ananias (Acts 5: 32-37).
5. HOME READINGS: Monday—Acts 5: 1-11. Tuesday—Matt. 1: 1-6. Wednesday—Matt. 12: 31-37. Thursday—Matt. 7: 15-23. Friday—Prov. 12: 13-22. Saturday—Eccles. 5: 1-6. Sunday—Psalm 139: 1-12.

II. Introductory.

Our lesson records the second great crime in the history of the Christian Church, and its swift punishment. In both cases the love of money operated as a motive. This strong passion appeared to be utterly quenched in the company of the believers. A beautiful picture is given, at the close of the preceding chapter, of the close and tender union which bound them together—the love of the brethren being so fervent that worldly possessions were freely given up to meet the needs of the poor—and the bright example of Barnabas was especially cited, who sold his estate and laid the price of it at the apostles' feet for distribution. The credit which came unsought to Barnabas was especially cited, who sold his estate and laid the price of it at the apostles' feet for distribution. The credit which came unsought to Barnabas was especially cited, who sold his estate and laid the price of it at the apostles' feet for distribution.

Ananias thought to cheat both God and man; he cheated only himself. Peter, under the inspiration of the Holy Spirit, detected at once the hypocrisy of this pretender. Why, he remonstrated, have you yielded to this diabolical temptation? Why have you permitted Satan to take possession of you that you dare commit the awful sin of lying to the Holy Ghost? How utterly needless this crime of yours! If you proffered not to sell your land, who compelled you? If you wished to offer but a part, who required the whole? You might have retained the whole, had you so chosen. How, then, could you have plotted this enormous wickedness? You have not lied unto man, but unto God.

It was not the shock of detection and exposure, overwhelming as it was, that paled the cheek of Ananias, and caused him to stagger, and fall to the floor, and expire; no natural cause will account satisfactorily for this terrible tragedy. Peter's closing words left the trembling wretch no hint of forgiveness. As the enormity of his crime burst upon him, was it that he found himself suddenly confronted by a revelation of that Pure Spirit against whom he had so directly and presumptuously sinned? Were his eyes opened to find his guilty soul face to face with that awful Presence, before whom the holiest of mortals shrink in deepest abasement and terror, whom none beholding can live? What it was we cannot tell; but if the narrative have any meaning, Ananias was struck dead "by the visitation of God," and was borne out to a hurried and unhonored burial.

Three hours passed, and the assembly, under the spell of the judgment which had fallen in their midst, had apparently not dispersed. The wife, Sapphira, ignorant of what had occurred, wondering perhaps at the prolonged absence of her husband, finally came to the place of meeting, expecting, very likely, to have her share in the praise of her companion's liberality. But she found instead a company hushed to a strange silence. She looked around in vain to find her husband. There lay the gold, but where was he? "Tell me," inquired Peter, pointing to the glittering pile, "is this the amount for which you sold the land?" It was her last and only chance for repentance, and she missed it. She deliberately uttered the fatal falsehood, "Yea, for so much." "How is it," asked the apostle, in tones that must have thrilled her very soul, "that ye have conspired together to tempt the Spirit of the Lord?" Pausing but for a moment, as the sound of approaching footsteps outside became audible, "Behold, they are returning who have just borne your husband to his burial, and they shall carry thee out." Instantly, as though smitten by some invisible stroke, the woman fell at his feet, and the pallid face and rigid limbs told, all too plainly, that her spirit had been summoned to the bar of that dread Being whose wrath she had so daringly invoked.

III. Expository.

1. But—This "but" connects the case of Ananias with that of Barnabas, the false with the true. Ananias—the Greek form (also Anan) of the Hebrew *Ananias* or *Ananias*, meaning "Jehovah is gracious," or "Jehovah has graciously given." Sapphira—meaning either "sapphire," or else derived from an Aramaic word meaning "beautiful." "In either case the names were too good for their owners" (Alexander). Sold a possession—of land, according to verse 3. Keep back part—reserved a part of the price while professing to give all. The original word is rendered "purloining" in Titus 2: 10. The sin was not in retaining a part or the whole, but in secreting a part while giving the false impression of devoting all. His wife also being privy to it—a clear case of deliberate collusion. "She was a willing accomplice in the intended

fraud" (Cambridge Bible). Laid it at the apostles' feet—a formal religious act, done in the open assembly, and implying a consecration similar to that of Barnabas. "Vanity was the motive for the sale; hypocrisy the motive for concealment" (Olshausen). They plotted in cold blood to cheat the church and the face of God. Had they been caught only, they would have kept their property; vain only, they would have given it all. It was the effort to reconcile two conflicting passions, to be close and seem generous, to keep their gold and yet win the credit of giving it, which betrayed these Christians into the first open and shameful breach of Christian morality. Out of the confidence of covetousness with vanity came forth a lie (Dykes).

3. 4. Peter said.—The gift of the "discerning of spirits" was doubtless in some measure conferred upon him. Why hath Satan filled thy heart?—The meaning is, why have you permitted Satan to so fill your heart and control your actions? Ananias' free choice is recognized. He was tempted, but he might have resisted. Notice that Peter is not speaking allegorically to him, but a recognized personality or entity. Notice, too, that a man may be "filled" with either the Holy Spirit or the evil spirit. "The Spirit fills the heart with love, joy, holy desires, etc.; Satan fills the heart with pride, lust, lying, etc." (Gurnall). To lie to the Holy Ghost.—About comments as follows: "There is no intimation that Ananias had directly uttered a falsehood, as did his wife (verse 8); as in action may be as criminal as a spoken lie. They lied to the Holy Ghost, not merely because they lied to the church, which is the body of Christ, the temple of God, and filled with the Holy Ghost, or to the apostles, who were inspired by the Holy Ghost and whose divine power of insight they ignored, but because the offering was made, not to the apostles, nor to the church, but to God, and the act was thus a direct falsehood addressed to Him." After . . . sold, was it not in thy power?—Plainly, this community of goods was a purely voluntary thing. Conceived . . . in thy heart—literally, "put it in thy heart"; admitted this satanic plan to thy heart, brooded over it, and consummated it. Not lied unto men, but unto God.—To lie to the Holy Ghost is not to lie unto men, because the Holy Ghost is not man, but to lie unto God, because the Holy Ghost is God" (Schaff).

5. 6. Fell down and gave up the ghost.—He evidently died by the hand of God, his end teaching most impressively the divine abhorrence of the sin of hypocrisy. That this severity should be visited upon this guilty pair and not upon their successors—for undoubtedly their sin has been often repeated—has been explained by a reference to the earlier history of the Jewish people. Says Butler: "Every direct judgment of God was intended to impart needful knowledge and warning when it was most needed, and so impressively that it would be heeded. For this reason the first Sabbath-breaker was stoned (Num. 15: 36); the first breaker of a special commandment after Israel had taken possession of their inheritance, the concealed sacrilegious thief of Achan, and now the first impious deception and falsehood, under the guise of piety and worship, in the newborn church, was thus decisively judged and punished." Opinions differ as to whether Ananias' sin was the unforgivable "blasphemy against the Holy Spirit." Canon Cook among others maintaining that it was not. Whedon, Bengel and others insisting that it was not. Great fear—a natural and salutary emotion; a dreadful realization of God's omniscience and righteous judgment. The young men—who probably volunteered whatever manual services were needed on the occasions of meeting. Wound him up (R. V., "wrapped him round")—probably with his own clothing, drawing the garments tight around him. No ablutions or fragrant spices seemed called for in the case of one whom God had smitten. Carried him out—beyond the city limits, no burials but those of kings or other distinguished persons being allowed within the walls. This accounts for the prolonged absence (three hours). If "the young men" hurried him—buried him—among the Jews commonly occurred on the day of death, partly because of the rapid decomposition of the body by reason of the heat of the climate, and also because the presence of a corpse was a cause of ceremonial defilement.

7-9. Three hours after—a precious interval to Sapphira, had she only known it. Not knowing—"that she has been for three hours a widow; that her husband lies a dishonored corpse in a shameful grave; little less does she dream how brief her widowhood will be" (Whedon). Came in—to the place of meeting, her imagination probably aglow with expected admiration and approval. Peter answered—possibly her salvation; probably her look of wonder at the solemn expression of those present, and the absence of her husband. Tell me whether.—He gives her a last opportunity "to clear her conscience by confession." Yea, for so much—a spoken lie, whereas her husband had been guilty, so far as the narrative goes, of simply an acted lie. As Fuller says: "A willful falsehood is a crime, and cannot stand alone. It is easy to tell one lie; but to tell many, and to have agreed together—hence not a sudden temptation, but a deliberate, mutual, contrived act of wickedness. To tempt the Spirit.—Of His power and presence they had had the most convincing proofs; and yet they had the hardihood to put to the test His omniscience, to challenge Him to expose an attempt to deceive Him. The feet . . . are at the door of the sinners' palace, where, whose footstep was audible while Peter was speaking.

10. 11. She fell down straightway (R. V., "immediately").—Says Henry: "There where she should have laid the whole price, she was herself laid, as it were, to make up the deficiency." Her death, following directly upon her falsehood, was a signal mark of Divine displeasure. Buried her—in the same ignominious grave with her husband. Great fear . . . church.—Doubtless this judgment was intended to produce this wholesome dread of offending the holy and watchful Spirit, also, to sharpen the sense of the guilt of sin, and to lead the church to self-examination, especially in the matter of hypocrisy, covetousness, or vainglory. Upon all.—This judgment had the effect to save the church from the intrusion of pretenders, to protect its own purity, and to spread the fame of the Gospel.

IV. Inferential.

We learn from this lesson:—1. That avarice, or the love of money, and ambition, or the love of praise, are dangerous passions. 2. That the hypocrisy and insincerity to which they lead are especially hateful in God's sight. 3. That God will surely punish the wicked, here or hereafter. If He does not at once smite the transgressor, it is only because that in wrath He remembers mercy. 4. That a lie is none the less a lie because unspoken.

5. That acts not in themselves wicked may be despicably so when the motive is false. 6. That in sacred things an attempt to impose upon God's ministers is treated by God as an attempt to impose upon Himself. 7. That premeditation and connivance with others aggravate guilt. 8. That the judgments of God tend to purity. In Brief: Don't be a sham in religion or anything else.—Don't try to play a reputation for honesty or liberality when at heart you are neither honest nor liberal.—Don't make the mistake of supposing that mingling with good people and enjoying the privileges of grace will necessarily make you good.—Give not the smallest cranny of your heart to Satan lest he come in time to fill it. If you would not have your heart filled with Satan, be sure that it be filled with the Spirit.—Nurture no sin if you would avoid the shame of detection and exposure.—In your dealings with God, beware lest you "keep back part of the price."

V. Illustrative.

1. Are we not at times shocked and startled to see how near, how very near, we ourselves have been to the sin of Ananias? Nay, worse, shocked and startled to find that we have actually sinned his sin, only saved from shame because society failed to find it out; worst of all, not shocked, and not startled by the discovery! And why? Because it was our own conscience only, and not society, that made the discovery. There is our comfort! We lied to God only! One who finds comfort in this, in the fact that none but God found him out, that he lied to God only, is he not staining the very sin of Ananias? These modern sins of our plausible Christian society—profits made, fortunes realized, reputations inflated, by means that will not bear scrutiny—all have their cankered root in the desire to seem rather than to be, to seem righteous in the world's eye rather than to be righteous in God's eye. Is it not well for us thus to see them in the burning light of an apostle's indignation? (J. P. Norris).

2. A little boy, to sell his paper, told a lie. The matter came up in the Sabbath-school. "Would you tell a lie for three cents?" asked a teacher of one of her boys. "No, ma'am," answered Dick, very decidedly. "For ten cents?" "No, ma'am." "For a dollar?" "No, ma'am." "For a thousand dollars?" Dick was staggered. A thousand dollars looked big. Oh, would it not by lots of things! While he was thinking, another boy cried out, "No, ma'am," behind him. "Why not?" asked the teacher. "Because, when the thousand dollars are gone, and the things you got with them are gone too, the lie is there all the same," answered the boy. Ah, yes! that is so. A lie sticks. Every-thing else may go, but that will stay and you will have to carry it round with you, whether you will or not, a hard and heavy load (Biblical Museum).

3. "Father tells worst stories; don't be sorry? Didn't you hear him say to Mr. Ballard yesterday morning that he paid \$200 for the new horse, when he told mother the night before it only cost him \$125? And don't you know he told him, too, he should be obliged to ask him \$50 per acre for that farm land, which was just what it cost him a year ago, when I saw father pay money for it, and know it was only \$40? And then to shut us up here because I told him I came directly from school, when he happened to see us stopping by the wayside! Oh! didn't he look stern when he said he wouldn't have any lying boys about him? I wanted to ask him why he told Mr. Welles, this morning, he was such a faithful friend to him, and would do anything to favor him, and then turn right around, the moment he was gone, and say he despised the man, and would not do him a good turn to save his life; and when mother remonstrated a little, he said, 'Oh, polley, my dear; Mr. Welles is a man of influence'" (Biblical Museum).

The Conferences.

MAINE CONFERENCE.

Augusta District.
North Augusta.—The year is opening well. The religious interest is good. A young man was baptized last Sabbath. The church and parsonage are being painted. Bro. Abbott, the pastor, is encouraged.

Augusta.—The meeting of the Annual Conference here last April was much enjoyed, but the religious results were small. On the whole, the condition of the church is healthy and the future looks hopeful.

Hallowell has enjoyed a steady improvement on all lines since the return of the present pastor to the charge. The new parsonage is a great comfort. During the last season the interest in the social meetings is increasing. Three new members in full membership and 6 on probation. Others will be received soon. The churches here, as well as all departments of business, feel the effects of the strike in the granite works which has continued nearly three months.

Gardiner.—There is a full attendance, and much interest in the Sabbath services. Social meetings are good. They are contemplating making extensive repairs on the church, or thinking more strongly of taking down the present structure and building entirely new. At first sight it would seem a pity to tear down so good a church, but there are defects that cannot well be repaired. Architects and builders advise a new building.

Richmond.—The shutting up of two of the shoe factories and the bag factory here makes business very quiet, and affects the attendance and finances of the churches. Nevertheless, the interest in the Methodist Church is good and the meetings spiritual.

Waterville church is commencing the year well. There is a large field here to cultivate—a great amount of aggressive, spiritual work. At first sight it would seem a pity to tear down so good a church, but there are defects that cannot well be repaired. Architects and builders advise a new building.

Fairfield has for the past year greater prosperity than for a number of years before. The interest is still on the increase. A number have been baptized and joined the church. Others are soon to come in. The finances are in better condition than ever before. Repairs and improvements on the church building are contemplated. It is to be hoped a new parsonage will soon take the place of the old one.

Sikonegonn still keeps on the up-grade. The congregations are increasing and the religious work is broadening. They have just completed a large chapel, with dormitories in the second story, on the North Anson campground. J. B. LAPHAM.

Lewiston District.
Andover.—Rev. R. Lawton is a young and growing man; he is serving his first year on this charge, and has already found a large place in the hearts of the people. This is a beautiful village, and is a popular summer resort. The church has a fine property with little debt. Four have been received on probation.—The fruit of a revival last year.

Rumford.—Rev. M. K. Mabry has two young men helping him in his charge. Bro. Judd is from the Boston School of The-

ology. He has organized a chapter of the Epworth League, and is interesting them in literary and religious work. As the work is now arranged, there are seven or eight preaching services each Sabbath. One hundred and twenty-five religious services have been held since Conference. A committee was chosen by the quarterly conference to consider the matter of commencing on the foundation of a church at Rumford Falls. Such push and enterprise are sure to win.

Lewiston, Hammond St.—Bro. Corey is taking his vacation among friends in Massachusetts. Bro. Durgin, of Massachusetts, is spending his vacation in Maine, and they have arranged an exchange of pulpits. This is a wise plan and worthy of frequent adoption. The church has been painted in attractive colors, the windows have been repaired, and the bills are nearly paid. A good religious interest prevails, and great harmony and hopefulness abound among the membership.

Park St.—I was mistaken in my last communication in saying that Bro. Thayer would have no vacation from pulpit work. The quarterly conference voted him two Sabbaths, and two additional ones if he would supply the pulpit. The salary is paid promptly each week, and class and prayer meetings are well sustained. The pastor has been in communicating with quite a large number who have been absent a long time and sending them letters. He has made 175 pastoral calls. The collection for education taken on Children's Day was \$15.

North Auburn.—This was formerly a manufacturing place, but industrial changes have left it out in the cold. The Methodist church was once much more prosperous than now; but it is the only church in the village that is holding services, and some of other denominations render liberal aid. The church edifice and parsonage both need repairs. Rev. A. D. Grafton is supplying here for the present, and is praying earnestly for a revival. This is the home of the parents of Rev. R. L. Greene, D. D., and the Doctor of Divinity, once or twice here during the summer.

Portland District.
Cornish.—Bro. Wood has almost taken our breath away in reviving the missionary offering to near the beginning of his pastorate, and increasing the contributions of last year 125 per cent., thus bringing the church into class first at one bound. The prevailing sentiment evidently is that an effort to take a missionary collection early in the year and in the heated season, and before the church is behind in its bills and the people have spent their money, would prove a failure. The surprise is that a young preacher should run so great a hazard with so good a result. The experiment may re-open the question: Is the prevailing sentiment correct?

Woodville.—The Junior League, under the faithful leadership of the pastor's wife, raised \$45 for mission work. The disciples of Jesus among the younger young people are a joy and a blessing to the church. This excellent church does not make its gain by being in mission work, is superintendent of the Sunday-school at East Daring has three new classes. The superintendent of last year, W. W. Merrill, being elected mayor of the city, deemed it best not to lay out all the time, so unloads a little by taking a release from the superintendent's work.

South Biddeford and Pool.—Bro. McAllister is well under way with his work, and, hopeful himself, is inspiring the people with hope. Sister Goodwin, whose husband was in mission work, is superintendent of the Sunday-school. The Pool is favored in having for summer visitors church-going people, and among the number Dr. Burrell, who writes up the Sunday-school lessons. The congregation at Ogunquit is increasing, and at Maryland Ridge one sought Christ at the Sabbath forenoon service. It is an encouraging sign when a penitent can find his way to Christ at any service. Bro. Nichols is finding encouragement.

Bro. Holt has gathered a congregation at Oak Ridge, a place not remote from his home, so that with light compensation he is able to supply a church which might be without meetings were it not for the service that he renders.

Old Orchard.—We are hoping for good things from the meeting led by Dr. Bates. For the Portland District meeting some division of labor is planned, and this is all the division that will be needed. The following committee on prayer meetings has been appointed: G. P. Cobb, G. C. Andrews, and W. Canham. The district is in a situation to conduct the best and most economical meeting, because it has a strong body of preachers, and they can attend without asking any one to pay their bills. We need, not loafers, but workers out in force with their friends and in the most earnest and efficient manner. For this meeting, beginning August 15, let all the people plan and pray.

EAST MAINE CONFERENCE.

Bucksport District.
Ellsworth.—Pastor G. B. Chadwick is the happiest man in the western part of the district. July 10 he was the recipient of the warmest congratulations, Bro. Chadwick!

Whiting.—This is a part of East Machias charge. Bro. E. A. Gilden is the genial pastor. The people had a dinner and sale the Fourth of July. Over \$100 was realized. A nice cottage, 16 x 24, with twelve-foot posts, is being built on East Machias camp ground.

Alexander.—Rev. J. D. McGraw is happy in the work. The spirit of aggressiveness is everywhere manifest in all departments of church work—not in that noisy, blustering way which expends itself in assertion, but in wise, careful planning and in thoughtful,

earnest effort that subdues opposition and conquers difficulties. Two have professed conversion since Conference. Two children were baptized, Wednesday morning, July 13—one of them the pastor's youngest daughter. The pastor's wedding anniversary was celebrated in a very enjoyable way to himself and friends recently. Over two hundred were present, who spent the afternoon and evening. After a pleasant, social, religious time, the friends departed, leaving a number of valuable presents as mementos of friendship and marks of appreciation of his many virtues as a faithful, loyal pastor of the church. This is Bro. McGraw's third year in Alexander.

Wesley.—This place is yet unsupplied. Efforts have been made to secure a preacher, but so far without success. The outlook is discouraging. A preacher who wants plenty of hard work and opportunities to build up the cause of Christ and Methodism is needed. The people want the Gospel. The field needs to be cultivated for the Lord. A few loyal souls are praying that victory may turn on Zion's side. Young man, called of God to work in his vineyard, here is plenty of room for you! The country is grandly beautiful. You will not get large pay, in money, but you will not starve; you need not go ragged, and you can have all the religion you want. Who will say, "Here am I, send me?"

Sorrento.—Sunday, July 17, Rev. J. A. Weed, the pastor, baptized one candidate. Sorrento is part of Sullivan charge. Church work here has many difficulties. The summer visitors are not much help to the moral and spiritual element of the place.

Calais, Knight Memorial.—Two were received in full membership, Sunday morning, July 3; 5 were baptized and received on probation, and 2 in full membership, Sunday, July 10. This society celebrated the "Glorious Fourth" with a dinner and supper in the church vestry which netted them \$150. Camp-meeting at East Machias commences Aug. 29.

The Dexter Methodist and Orono Methodist, two excellent local church papers on Bangor District, are about to consolidate into a district paper. We hope, for the sake of Zion's Herald, such plans may fall of consummation. As local church papers, without doubt, they are of much help to the pastors. We question the wisdom of making them into a district sheet.

The Western Backstop District Ministerial Association met with the church at Westport, June 27 and 28. A great storm prevented, preventing a large attendance and further sessions.

Bro. T. A. Hodgdon preached Monday evening to an appreciative audience, and Tuesday morning an organization was effected by the election of Bro. W. T. Jewell, president, and E. H. Boynton, secretary. A. F. Chase, R. H. Boynton and T. J. Rose were elected executive committee, and A. F. Chase committed on resolutions. The program was then taken up, and an excellent paper was read by W. T. Jewell on "Plagiarism." A general discussion followed.

In the afternoon a half-hour of prayer-service was enjoyed, led by Fred H. Morgan, of Orono. A communication was received from Bangor District Association, requesting this Association to ask the presiding elders to change the seat of next Conference from Machias to Grace Church, Bangor. After due consideration, it was unanimously voted to sustain the decision of last Conference and go to Machias. The subject of an alleged defect in our Minutes relating to the temperance resolution was introduced by Bro. Morgan, as suggested by the Bangor Ministerial Association, and after a spirited discussion, it was voted that the matter be deferred until the next Annual Conference. "The Relation of Children to the Atonement" was the next subject presented, and carefully-prepared and able papers were read by T. A. Hodgdon and Prof. A. F. Chase. "Family Prayer" was the next theme, and a hearty and interesting discussion followed. An exhaustive paper on "The Sabbath," by Geo. Brooks, esp., of Orono, had the right ring and was thoroughly enjoyed by all. Bro. E. S. Gahan read an excellent paper on "The Intermediate State," and Bro. Rose one on, "Is it the Christian's Duty to Join the Church?" Resolutions of warmest sympathy were unanimously passed regarding our sick brethren, Jacob T. O'Leary, of Bangor, and Virgil P. Wardwell, of Hampden; also of regret for the absence of our presiding elder, Rev. H. W. Noron, pleading his own prayers and faithful co-operation. A resolution of thanks to the pastor of the church at Winterport and the people who so kindly and generously entertained us, was passed.

Bro. R. S. Gahan preached an excellent sermon in the evening to a good-sized and appreciative congregation, and thus closed a stately and very pleasant Association. The October meeting will be held at Orono.

E. H. BOYNTON, Sec.

IANLY PURITY
cleans the blood, skin, and scalp of every impurity, impurity, and disease, whether simple, or chronic, or hereditary, or of any other kind, and cures all skin diseases, and restores the complexion to its natural beauty and brilliancy. It is a most valuable and reliable remedy for all skin diseases, and is sold by all druggists and chemists.

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Remedies, consisting of CUTICURA, a great skin cure, CUTICURA SOAP, an exquisite skin purifier and beautifier, and CUTICURA RESOLVENT, a new blood purifier and greatest of humors remedies. In a word, they are the greatest of skin cures, and are the most effective of modern times, and may be used in the treatment of every humor and skin disease, from eczema, with the most gratifying and satisfying success. Sold everywhere.

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have received the HIGHEST AWARD in the gift of any New England Institution. GOLD MEDALS at two succeeding exhibitions of the Massachusetts Charitable Mechanics' Association. A deserved compliment to highest grade.

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Keeps the scalp clean, cool, healthy.

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Restores hair which has become thin, faded, or gray.

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Driving everything before it that ought to be so.

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MY LADY'S WINDOW. NEIL. 40 cents.
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Complete catalogues furnished free on application. Mention this paper.

THE JOHN CHURCH CO., Cincinnati,

Review of the Week.

Tuesday, July 26.

— Sweltering heat all over the country.
— Disastrous fire at Bay City, Mich.; loss reckoned at \$1,000,000.
— An official reply to Bismarck's utterances in course of preparation.
— Federal troops withdrawn from the Ceará d'Almeida district.
— "Fair trade" gaining favor in England.
— Determined opposition against the World's Fair appropriation in the House.
— A violent thunder storm in Philadelphia; \$300,000 damage done.
— The assassin upon which believed to have been planned by anarchists.
— Striker O'Connell released on bail.
— Ex-President Hayes speaks at Lake View.

Wednesday, July 27.

— Launch of the "Columbia," the swiftest of our cruisers.
— Troops leaving Homestead; two regiments ordered home; arrest of an anarchist for inciting riots.
— The heat continues; mercury reaches 100 degrees in several cities.
— Tiff debate in the Senate; a great speech by Mr. Aldrich.
— Confirmation of Mr. Shiras as Associate Justice of the Supreme Court.
— Sixteen anarchists convicted at Brussels.
— Several fires by lightning in Vermont and Maine.
— A. R. Hepburn, of New York, nominated Comptroller of the Currency in place of E. S. Lacey resigned.
— A sewer-gas explosion in St. Louis; three killed, three injured, and three missing.
— General condemnation of the punishment of Private James of the Pennsylvania militia who called for cheers for the man who shot King. He was suspended by the thumbs and then drummed out of camp and sent home.

Thursday, July 28.

— Conspiracy against Prince Frederick's life in Bulgaria hanged.
— Robbers capture \$10,000 from the El Reno bank by threatening the president's wife with a gun.
— Houses shaken in Ottawa by an earthquake.
— The spleen of a man removed by surgeons at Munich University.
— Hundreds of cases of prostration by the intense heat all over the country; 50 deaths in Chicago.
— Thirty-six more Homesteaders prosecuted, on a charge of aggravated riot.
— Steamer "City of Paris" lowers the western records to 5 days, 15 hours, and 45 minutes.
— A Philadelphia broker assassinated in his office by a customer; the murderer commits suicide.
— Famine follows the great calamity at Grand Saigir Island.
— W. R. Sperry, of Delaware, a newspaper editor, appointed minister to Persia.
— Two schooners collide with the wreck of the "Alva."
— Death of Rt. Hon. Robert Lowe, a well-known Parliamentarian.
— Violence offered the non-union car drivers in Meriden, Conn.

Friday, July 29.

— Three children smothered in Medford by being locked into a closet in an unoccupied house.
— Forty thousand laborers needed within the next month to harvest the immense grain crop of the Northwest.
— Twenty thousand men now out in the building strike going on in New York city.
— Unsuccessful attempt of six men to escape from the Charleston State Prison.
— Pittsburgh police straining every nerve to catch the anarchists.
— The firm of Reynolds & Gibson, cotton brokers of Liverpool, lose \$750,000 by the embezzlement of their manager and cashier.
— Death of Dr. A. L. Chapin, ex-president of Beloit College.
— The celluloid works near Elizabeth, N. J., explode, demolishing houses and killing people.
— Another day of filibustering in the House against the World's Fair appropriation.

Saturday, July 30.

— The country still sweltering, and many deaths occurring from heat.
— Mr. Vanderbilt decides to sell the wrecked "Alva" at auction.
— The Spanish government decides to farm out the Cuban revenues.
— The directors of the Manchester Ship Canal in England ask for one million and a half more pounds to complete the enterprise.
— Decision of the full bench of New Hampshire that Amy must hang.
— Withcrafts times recalled by the Nourse family reunion, and the dedication of a tablet to the defenders of Ribicoba Nourse on the 20th anniversary of her execution as a witch.
— The President vetoes the McGarran bill.

Monday, August 1.

— Eighteen deaths from heat in Boston last week.
— Home Rule to take precedence of all other questions with Liberals.
— Ten thousand lives lost in the destruction of Grand Saigir Island.
— Aeronaut killed at St. Paul by falling 3,000 feet.
— Von Caprivi censured by Emperor William for his manner of dealing with Bismarck.
— About 15,000 men out of work in New York in consequence of strikes.
— Six highwaymen "hold up" a car in New Jersey.
— Columbus celebration formally begins at Cairo.
— Bismarck, in an address at Jena, continues to speak his mind.
— Ex-President Adams of Cornell to be president of the University of Wisconsin.

NEW ENGLAND CHAUTAUQUE SUNDAY-SCHOOL ASSEMBLY.

(Continued from Page 1.)

simply artificial sleep. Sleep has two sides, the active and passive. Normal sleep is dreamless. Those parts of the brain which need exercise are exercised in normal sleep. If you have a chandelier of fifty jets and you turn out the lights one by one, a greater pressure comes upon the remaining jets, which flame the more brightly. In sleep almost all the faculties are asleep, the others are abnormally active. There is a cramp of the attention." As to the uses of hypnotism Dr. Hall said: "In France many physicians use it in almost every case. It has been employed in cases of amputation in place of anesthetics. I have seen Prof. Bernheim put thirty-five out of forty nervous patients to sleep by hypnotism." In answer to a question, Dr. Hall said that he believes very grave injury can be produced by the illegitimate use of hypnotism. He is inclined to think that there is such a thing as "psychoide."
Dr. Grant, president of Queen's University, Kingston, Canada, lectured on Wednesday afternoon upon the "Relations between the United States and the Dominion." Previous to the lecture "Fair Land of Freedom" and "God Save the Queen" were sung. Dr. Grant's address was a strong argument for reciprocal commercial relations and friendly and fraternal alliance.
Dr. Hovey's lecture on the Mammoth Cave of Kentucky, with the wonderful photographs of the cavern, was a rich and unique treat.
Dr. Stanley Hall's remarkable lecture on "Reaction Times" was listened to by an immense audience. The law of rhythms in the body was illustrated. "A simple act of the will occupies a measurable space of time. The time of a wink is about one-ninth of a second. Fatigue has the most immediate effect on reaction times. Fatigue causes the nerve cells to shrivel and shrink; then little

vacuoles are formed; the nucleus decreases in size; the cell gradually disintegrates. If fatigue reaches a certain point, disease ensues. In this country diseases of fatigue are especially common; so much so that it has been suggested to call this class of diseases "Americanitis." For amelioration there must be rest. You can fatigue the fatigue sense. You suffer from anesthesia. There comes in the danger point. Many overwork, not conscious of it, because they have fatigued the sense of fatigue; they are living upon their physiological capital, not upon their physiological income."

A remarkable lecture was given by Rev. E. G. Porter, of Lexington, on Thursday afternoon. The subject was, "Earl Percy, and the Battle of Lexington." While visiting Alnwick Castle, the seat of the Duke of Northumberland and the Percy family, Mr. Porter found some letters of Lord Percy, colonel of the 5th Royal Regiment, which landed at Long Wharf in 1774. In the first letter, headed "Camp at Boston," the young colonel writes to his father: "The people here are extremely violent and ill-tempered." Before he had been in the city one hour, he wrote: "I fear we shall be obliged to come to extremities." After three years Lord Percy returned home, succeeding to the dukedom in 1786. A very pleasing souvenir giving copies of all the monumental inscriptions at Lexington was given to every person at the close of this lecture.

Rev. Dr. Clark made an appeal for \$170, to complete the payment for the fine panel of three bells purchased last year. More than \$100 was subscribed, and subsequent donations left but a small balance to be raised.
Recognition Day was beautifully bright, and, as if in consideration of those who marched, was not quite as warm as some of its predecessors. At 2 o'clock, to the inspiring strains of the Natick Cadet Band, the day procession, with Rev. John R. Cushing as chief marshal, began its march. The arches and golden gate were duly passed, and after the beautiful service had been impressively rendered, Rev. Dr. Wayland, the orator of the day, spoke upon "The New Education."

Dr. Stanley Hall's lecture on "Psychology and Education," delivered in the morning to the largest lecture audience yet seen, was perhaps the most important and practical of the series of three. "Psychology is the science which underlies education."

At the annual banquet guests found as welcome additions to the menu a letter from Bishop Vincent, and a speech from Mrs. Von Finkelstein Mountford.
Prof. Louis C. Elson, on Saturday morning, delightedly instructed and entertained the multitude by a lecture on German music. Saturday was musical day, and it is not easy to believe that a more successful musical day was ever held at Lake View. The main feature of the afternoon concert was Anderson's Cantata, "The Wreck of the Hesperus." But the evening concert, wholly occupied by the rendition of Butterfield's grand oratorio of "Belshazzar," was the success of the day. Every seat in the auditorium was occupied. The chorus did its work splendidly. This makes the fourth concert which the choir has prepared for, besides practicing special music for Sunday and other services.

President Hayes arrived on Saturday, and, with ex-Governor Claflin, was present at the evening concert and the morning service on Sunday.
Dr. Mears, of Worcester, preached a noble sermon on Sunday morning, upon the theme, "Development by Religion," from the text, "The kingdom of God is within you" (Luke 17:21). The congregation was very large, and the second Sunday of the Assembly showed no decline from the spirituality and enthusiasm of the first Sunday. Dr. Mears conducted the adult Sunday-school. Rev. James Yeames, the intermediate; Miss Harlow, the primary; Miss Brown, the junior school.

But Monday was, as regards numbers and enthusiasm, the greatest day of the Assembly. It was Grand Army Day, and such a welcome was given to the "boys in blue" and to the Women's Relief Corps, and the Sons and Daughters of Veterans, as proved a real surprise. The greatest enthusiasm prevailed from the beginning to the close of the day. The Children's Camp-fire, the Veterans' Camp-fire, will never be forgotten by those who attended them.

The magnificent address of ex-President Hayes in the afternoon, preceded by a procession of 600 veterans, and wives, sons and daughters of veterans, and followed by the singing of war songs, accompanied by tears and cheers, made up a unique and indescribable whole. Then George W. Penniman's illustrated lecture in the evening on "Our Boys in Blue" fittingly rounded out a wonderful and memorable day. The American flag and the American spirit were dominant and predominant. The lesson in patriotism was invaluable to the children and young people who had the good fortune to share in the stirring exercises which filled this remarkable celebration.

Mr. Hayes' oration is printed in full in the *Assembly Daily*, and should be reproduced by every newspaper in the land. It was eloquent, dignified, statesmanlike, patriotic and irresistible.
The fifteenth day of the Assembly was the farmers' festival. It was Grange Day, and the representatives of the agricultural forces were present in large numbers. How different the crowd from that of the previous day! Yet

"Peace hath her victories, more glorious than war."

Dr. Geo. A. Bowen, master of Connecticut State Grange, State Lecturer Stockwell, State Master Howe, and ex-Governor Louis of Michigan, were the chief orators of the day. Their speeches were printed in the *Daily*, in an edition numbering 4,500 copies. The printed issues of this little paper were in great demand. One newsboy sold 1,400 copies.
Mr. Penniman's lecture on, "From Plymouth Rock to the Golden Gate," was the last item on the extended program of the two weeks.

The exodus took place on Wednesday, and in twenty-four hours a sweet and exquisite quiet had settled down upon the grove. The birds and squirrels grew bolder, and the cottagers and visitors who remain enjoy that delightful phase of life at Lake View never discovered by the eager and restless crowd. A large number of clergymen of all denominations have been present during the Assembly. The halo of success rests upon the memory of the New England Chautauque of 1892, and those who tasted the delights of the thirteenth session left with an appetite whetted for the fourteenth, if happily they may be able to be present when next the feast is spread and the guests assemble.

THE CONFERENCE.

(Continued from Page 5.)

your successor. One brother recently stated to us that twice within a few years, on going to a new charge, he found absolutely nothing in that line. This means not only great inconvenience to the pastor, but also the loss of much valuable time to the work. It is also somewhat embarrassing to a new pastor to call at a designated house and on inquiring for a family be informed in tones of evident

surprise that they left town three years ago. "Brethren, these things ought not so to be." Plan for camp-meeting.
Send in the news to your district correspondent.

Springfield District.

Jacksonville.—Rev. Joseph W. Naramore, a recent graduate from Wesleyan University, Middletown, Conn., began his pastorate at Jacksonville, July 3. Bro. Naramore enters with enthusiasm upon his work, with the promise of annual success in this wide field.

West Fairlee.—Rev. Will M. Newton, another Wesleyan man, is supplying the church at West Fairlee and Copperfield. Vermont Methodism needs to hold her own strong young men as well as to reach out after others. The Conference is glad to have Bro. Newton take work within her bounds.

Wilmington.—The year opens promisingly at this place. At the recent quarterly meeting in the evening love-feast three promising young people gave expression, by rising, to their desire to become Christians. Rev. H. C. T. McKenney is the successful pastor. One has been baptized and received on probation recently. There is a flourishing Epworth League of 50 members connected with this church. By the opening of the Hoosac Tunnel and Wilmington railroad a short time since, this flourishing inland town is brought into closer touch with the outer world, and our church at this place will become one of the very desirable churches on the district.

White River Junction is prospering under the ministrations of Rev. E. Snow. The morning congregations are increasing, while the evening congregations have more than doubled since Conference. Three have been received into the church recently by letter.

The camp-ground at Claremont Junction is beautiful for situation, and quite a number of families from different parts of the Springfield and Manchester Districts are already there enjoying this quiet retreat. Several new cottages are building this season. This place is being more and more appreciated, and we trust that a larger number of cottages will be erected next year than this. Brethren, let us rally for Claremont Junction and be ready for the meeting, Aug. 8-13!

South Royalton.—Owing to impaired health, Rev. F. E. Whitman has been compelled to relinquish his work at South Royalton and South Tunbridge. He will ask for location at the next Conference. The Conference has been very favorably impressed with Bro. Whitman during his short stay with us, and will regret the necessity which impels him to locate.

EAST MAINE CONFERENCE.

Rockland District.

Clinton.—Rev. Wm. L. Brown is pastor here. Active work is reported from this field. Forty dollars have just been paid on old indebtedness, and \$60 raised for Sunday-school books. The Sunday-school is increasingly large. Children's Day was observed with good congregations gathered to hear the word of life. The lot for a chapel at Benton has been purchased and the foundation made ready. Bro. Brown was Memorial orator at China last Decoration day.

Southport.—Children's Day was observed by a sermon to the children in the morning, and one of the best concerts ever given here in the evening. The morning sermon was followed by a short memorial service for Hollis Pierce, a member of the school who died last year. Work on the church is moving pleasantly. All seem pleased at the return of the pastor, Rev. C. W. Lowell, for the second year.

Wiscasset.—Work in the church here is moving along grandly. The pastor, Rev. N. B. Cook, baptized 5, July 17, and received 6 into full membership and 1 by letter. A supper was recently served by the ladies at Franklin Hall, followed by an entertainment of vocal and instrumental music and select readings. The society netted \$40 for the benefit of the pastor. The Epworth League has recently secured funds and secured a suitable number of the "Finest of the Wheat" in the church.

East Pittston.—Bro. Palmer is still pushing the work. A new granite foundation has been put under the church and the grounds graded. The edifice is to be repaired outside and inside as well. Most of the expense thus far has been paid by Mr. Leonard Moody, of New York, a former resident of this place, who spends his vacations here. He is a member of Dr. Talnage's church.

Georgetown and Arrowsic.—Rev. S. M. Dutton, the pastor, finds his fourth year here passing pleasantly. Children's Day was observed by an appropriate sermon, and in the evening by a concert of vocal and instrumental music and recitations. The collection was not omitted. The floral decorations were very pretty. July 10, three persons requested prayer. Sister Eunice White, one of the oldest and best-known members, is seriously ill, but rejoices in sustaining grace.

Rockland.—The Knox County Sunday-school held a convention in the Methodist church last week and organized a county association. Four were received last Sunday by letter and another on probation. The Epworth League now numbers about 235.

Bucksport District.

Bar Harbor.—Cheering words from this charge, of which Rev. G. G. Winslow is the much-loved pastor. Bro. Winslow's health is greatly improved. He received much benefit from his trip to Omaha. The pastor's faithful wife has not yet fully recovered from the effects of "grip" of last winter. Their son George is spending his vacation at home. He will teach another year at Westfield, Mass. Sunday, July 17, a very fine concert was given by the Sunday-school. All available space in the church was necessary to accommodate the large audience. The Sunday-school is having a healthy growth. The Sunday congregations are increasing. The large debt is slowly, but surely, disappearing. The outlook is very encouraging.

Cleveland's Baking Powder
"Absolutely the Best."

It is made of pure cream of tartar and soda, no ammonia, no alum. A like quantity goes farther and does better work. It is therefore cheaper.

Cherryfield Ridge.—This is part of the Cherryfield charge, of which Bro. A. J. Lockhart is the successful pastor. A flourishing Sunday-school has been revived, with O. C. Ward as superintendent. Recently a good stock of library books was purchased. The pastor and wife have classes in the school. The Children's Day concert was a great success. The "League of Honor" program was carried out, pyramid and all. The house was profusely decorated with flowers. A good collection was taken.

Sprague's Falls.—A new appointment, also on the Cherryfield charge. Services are to be held here fortnightly on Sunday afternoons. The people listen gladly to the Gospel of peace and good-will.
No. 1, Vol. I, of *The Optimist*, a local church paper edited and published by Rev. G. R. Edgert, of Millbridge, and A. J. Lockhart, of Cherryfield, has come to our table. It is brimful of good things, and will undoubtedly be of much help in church work.

West Tremont.—This society is thriving, though the youngest on the district. Bro. H. J. Allen, the pastor, is in labors abundant. He is full of zeal and most highly esteemed among his people. Last year they bought a dance hall and converted it into a church. A small debt is greatly embarrassing them. They need help, and need it at once. It is a worthy cause. Come to their relief! "The building must not be allowed to go back into the hands of the enemies of Christ and His church," says the presiding elder. Send this brother a little of the Lord's money in this time of need!

South West Harbor.—Large congregations greet the pastor, Bro. Haynes, each Sunday. His sermons are highly spoken of. His work is well in hand, and the entire charge is moving upward under his courage and influence.

NATIONAL ASSOCIATION OF PRINCIPALS.

REV. F. D. BLAKESLEE, D. D.

The National Association of Principals of Methodist Seminaries held its ninth annual session at Round Lake, N. Y., July 15-17. At the several meetings the following topics were discussed: "The Use of Libraries," "Religious Instruction," "General Reading," and "Study Rooms in their Relation to the Seminary." Much valuable information was also gained from the long experience of the older principals of boarding schools on such practical subjects as "School Advertising," "The Introduction and Expense of Electric Lighting," "Relation of the Sexes in Mixed Schools," "Sanitary Appointments of Seminary Buildings," "Discipline," "Social Life and Training," and the "Employees" of such institutions.

The principals were gratified in having with them during the discussion of the question of "Admission to College upon Certificate," President Raymond, of Wesleyan University. The plan was adopted as an experiment at Wesleyan a few years ago, but it had proved so satisfactory, in the main, that he thought it would remain a permanent feature of the institution.

On Saturday evening the Association were favored with a visit from Bishop Newman and General Bussey, Assistant Secretary of the Interior, who were invited to participate in the discussions.

On Sunday three services were held in the large auditorium. Principal L. L. Sprague, D. D., of Wyoming Seminary, Kingston, Pa., preached in the morning a very thoughtful, impressive and eloquent sermon from the text, "Will a man rob God?" In the afternoon there was a platform meeting, with addresses from Principal Dutton, D. D., of the Troy Conference Academy, Poughkeepsie, N. Y., upon "The Importance of Denominational Schools;" by Principal Durrell, D. D., of the New Hampshire Conference Seminary, Tilton, N. H., upon "The Formation of Character;" in such schools; by Principal H. F. Fisk, D. D., of the Preparatory Department of the Northwestern University, Evanston, Ill., upon "The Supreme Importance of Religious Training;" by General Bussey, Assistant Secretary of the Interior, upon the Indian Schools; and by Bishop Newman upon "The Relation of the State University to Our Educational System." In his remarks the Bishop paid a high tribute to the work of the men before him, and in behalf of the Round Lake Association extended a most cordial invitation to

the principals to hold their future meetings at Round Lake. The sermon in the evening was by Principal Blakeslee, D. D., of East Greenwich Academy, East Greenwich, R. I.

Among those in attendance not previously mentioned were the president, Rev. E. J. Gray, D. D., principal of Williamsport Dickinson Seminary, Williamsport, Pa., to whose ability and enthusiasm the success of the meeting is largely due; Dr. J. E. King, principal of the Fort Edward Institute, Fort Edward, N. Y.; Prof. Willis Boughton, of the Ohio University; E. O. Fisk, of the Boston Teachers' Agency; and Principal J. E. Weld, of the Round Lake Academy.

The meeting next summer, owing to the fact that most of the members will doubtless be in attendance upon the World's Fair, will be held at Evanston, Ill., the exact date to be determined by the executive committee. The officers for the year ensuing are: President, Rev. Dr. Gray; vice-president, Rev. Dr. Fisk; secretary and treasurer, Rev. Dr. Blakeslee, who were also made the executive committee. Several members expressed themselves enthusiastically concerning the practical helpfulness of the meeting.

THE BRYANT & STRATTON COMMERCIAL SCHOOL, of Boston, which our readers will notice advertised in this week's issue, will re-open Tuesday, Sept. 6. This school needs no recommendation from us, as its present standing and reputation, gained during the last 29 years, places it at the head of all schools of a similar character. It can be patronized with full confidence that nothing that is possible to be done for its pupils will be left undone.

The merit of Hood's Sarsaparilla is not accidental, but is the result of careful study and experiment by educated pharmacists.

A TONIC

HORSFORD'S Acid Phosphate.

A preparation of the phosphates, that acts as a tonic and food to the exhausted system. There is nothing like it; gives great satisfaction.

Trial bottle mailed on receipt of 25 cents in stamps. Rumford Chemical Works, Providence, R. I.

OLD ORCHARD

NOTICE: LOTS for Sale, nicely situated near O'Connell Ground station with full view of the ocean and near the beach—25 lots at \$25, 25 lots at \$50, 40 lots at \$100. Also desirable lots near the station. Apply to L. J. Brown or M. G. Palmer, Old Orchard, Me.

CAMP-MEETING MUSIC

Worth noting, is found in ASA HULL'S NEW PRAISE BOOK

CLEANINGS

Just Issued. \$3.00 per doz. \$3.00 per hund. By Mail, 35 cents per Copy. This is the largest 30-cent book ever published, having about four times as much readable music as found in the average praise books that sell for that price.

Best Young People's Praise Book Extant. Order a trial list, send them one month, and if satisfactory return them at our expense, and we will refund the amount received. Address, ASA HULL, 150 Nassau St., New York.

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THE BRYANT & STRATTON COMMERCIAL SCHOOL, of Boston, which our readers will notice advertised in this week's issue, will re-open Tuesday, Sept. 6. This school needs no recommendation from us, as its present standing and reputation, gained during the last 29 years, places it at the head of all schools of a similar character. It can be patronized with full confidence that nothing that is possible to be done for its pupils will be left undone.

NATIONAL ASSOCIATION OF PRINCIPALS.

REV. F. D. BLAKESLEE, D. D.

The National Association of Principals of Methodist Seminaries held its ninth annual session at Round Lake, N. Y., July 15-17. At the several meetings the following topics were discussed: "The Use of Libraries," "Religious Instruction," "General Reading," and "Study Rooms in their Relation to the Seminary." Much valuable information was also gained from the long experience of the older principals of boarding schools on such practical subjects as "School Advertising," "The Introduction and Expense of Electric Lighting," "Relation of the Sexes in Mixed Schools," "Sanitary Appointments of Seminary Buildings," "Discipline," "Social Life and Training," and the "Employees" of such institutions.

The principals were gratified in having with them during the discussion of the question of "Admission to College upon Certificate," President Raymond, of Wesleyan University. The plan was adopted as an experiment at Wesleyan a few years ago, but it had proved so satisfactory, in the main, that he thought it would remain a permanent feature of the institution.

On Saturday evening the Association were favored with a visit from Bishop Newman and General Bussey, Assistant Secretary of the Interior, who were invited to participate in the discussions.

On Sunday three services were held in the large auditorium. Principal L. L. Sprague, D. D., of Wyoming Seminary, Kingston, Pa., preached in the morning a very thoughtful, impressive and eloquent sermon from the text, "Will a man rob God?" In the afternoon there was a platform meeting, with addresses from Principal Dutton, D. D., of the Troy Conference Academy, Poughkeepsie, N. Y., upon "The Importance of Denominational Schools;" by Principal Durrell, D. D., of the New Hampshire Conference Seminary, Tilton, N. H., upon "The Formation of Character;" in such schools; by Principal H. F. Fisk, D. D., of the Preparatory Department of the Northwestern University, Evanston, Ill., upon "The Supreme Importance of Religious Training;" by General Bussey, Assistant Secretary of the Interior, upon the Indian Schools; and by Bishop Newman upon "The Relation of the State University to Our Educational System." In his remarks the Bishop paid a high tribute to the work of the men before him, and in behalf of the Round Lake Association extended a most cordial invitation to

the principals to hold their future meetings at Round Lake. The sermon in the evening was by Principal Blakeslee, D. D., of East Greenwich Academy, East Greenwich, R. I.

Among those in attendance not previously mentioned were the president, Rev. E. J. Gray, D. D., principal of Williamsport Dickinson Seminary, Williamsport, Pa., to whose ability and enthusiasm the success of the meeting is largely due; Dr. J. E. King, principal of the Fort Edward Institute, Fort Edward, N. Y.; Prof. Willis Boughton, of the Ohio University; E. O. Fisk, of the Boston Teachers' Agency; and Principal J. E. Weld, of the Round Lake Academy.

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THE BAY VIEW.

All who desire rest and recreation during the hot weeks of summer can find no more healthful, beautiful or attractive spot along Maine's rugged shores than the Bay View at Ferry Beach, Saco, Me., about two miles from Old Orchard Beach.

This popular hotel, which will begin the season on the 15th of June, has long enjoyed a patronage second to no hotel of its size in New England. It is a favorite family resort, where parents are relieved of all anxiety concerning the safety of their children.

The house is located within 200 feet of high water mark. The facilities for boating, bathing, and fishing are unexcelled. The broad, smooth beach makes a fine playground for children at low tide. Here dangerous undertows are entirely unknown and bathing is done with perfect safety.

Pure spring water and a perfect system of drainage are features that greatly add to the healthfulness of the Bay View. There is a post-office in the house, four mails being received every day. Telephone connection with Portland, Boston and other points east and west.

Trains on the Old Orchard Beach railroad pass the Bay View every half-hour, connecting with all through trains over the Boston & Maine and with an excursion steamer at the mouth of the Saco river. The Bay View porter will be found in waiting at the Old Orchard station on the arrival of every train from Portland and Canada, Boston and the West.

Prior to June 15 address letters and telegrams to Bay View, Saco, Me.; after that date, to Bay View, Me.

Mrs. E. MANSON, Proprietor. A. C. MANSON, Manager.

WOMAN'S Chicago and Harvey LAND CO.

Do you want to invest your earnings where they will be safe, secure and SURE to yield a large profit? Then invest in our ... PROFIT BONDS ... Par Value, \$10 each

These insure to the purchaser, pro rata, all the profits from the sale of our land. If you prefer to purchase lots, these Bonds are convertible into land at any time at their face value, plus profits and a premium of not less than 15 per cent. This is a magnificent offer and worth considering. These Bonds are issued on our Harvey property. This is unquestionably the finest land in Harvey and is rapidly increasing in value. It is scarcely more than three blocks from the works of the following manufacturers: Harvey Steel Car Co. and Harvey Car Repairing Shops, Craver and Steel Mfg. Co., Buda Foundry and Mfg. Co., Automatic Mower and Mfg. Co., Laughlin Mfg. Co., Middleton Car Spring Co., Grinnell Wagon Works, J. Mathews Steel Boiler and Tank Mfg. Co., besides many others not mentioned.

Nearly \$5,000,000 invested in Harvey Industries.

Not two but nearly twenty factories will soon bring Harvey a population of 60,000 people. Invest while you have the opportunity. Write for descriptive pamphlet and map. Send a deposit, however small, and we will reserve as many Bonds as you desire until you have investigated. We solicit the fullest investigation.

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WE REFER TO: MRS. F. E. OWENS, Woman's Baking Co., 115 E. M. LEXELL, Principal, Monticello Seminary, Monticello, N. Y. ANNA BYFORD LEONARD, President, Room 515, 167 Dearborn St., CHICAGO, ILL. RELIABLE AGENTS Wanted in every City. Liberal Commission to Honest Workers.

The Woman's Land Association

CONTINUES TO INCREASE IN POPULARITY. ON AUGUST 25th, 1892, A FOURTH PROFIT OF SIX PER CENT. WILL BE CREDITED ON ALL SUMS INVESTED UP TO THAT DATE.

This makes 36 per cent profit paid in cash to its investors within 8 months.

The Association's PROPERTY is located at the beautiful town of CLARENDON HILLS, near Chicago. The Advisory Managers of the Association consist of such well-known W. C. T. U. ladies as LYDIA A. INOES, HELEN L. BULLOCK, HELEN GRANGER SLATER and HELEN A. MARCHAND.

The Association Especially Requests Women who are trying to save, or Women of large means who are seeking an investment in real estate, or Women whose husbands are investing in any way, or Men who wish to make an investment for their wives or daughters, or Women who wish to become property holders, or the Wives and Daughters of Ministers who are endeavoring to raise money, to write at once for our printed matter. It explains it all. Profit-sharing Certificates for sale to Women only, at \$5.00 each. One lady agent wanted in each town. Address, H